

15th
Annual Meeting

Home Missions Council
and
Council of Women
for
Home Missions

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New York, January 8 - 11, 1922

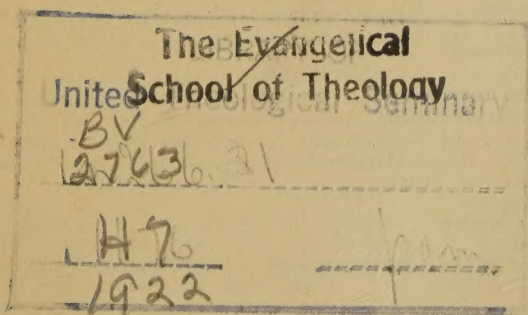
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Fifteenth Annual Meeting
of the
Home Missions Council
and
Council of Women for Home Missions

At the Marble Collegiate Church
Fifth Avenue and Twenty-ninth Street
New York

January 8, 9, 10 and 11, 1922

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156 Fifth Avenue
New York, N.Y.

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Constitution of the Home Missions Council

Adopted March 6th, 1908

Article I.

This organization shall be called the Home Missions Council.

Article II.

Its aim shall be to promote fellowship, conference, and coöperation among Christian organizations doing missionary work in the United States, Canada and their dependencies.

Article III.

Any missionary organization of any religious denomination, doing work of general scope in the territory above specified, may become a member of this Council by application to and approval of the Executive Committee. It may be represented in the Council by any or all of its officials or members of its official boards whose scope of responsibility is co-extensive with that of the organization they represent.

Individuals having peculiar relationship to the work of National Home Missions, denominational or interdenominational, may be made Honorary Members of the Council, on the recommendation of the Executive Committee, with privileges of the floor, and membership on committees, but without vote.

Article IV.

Section 1. The officers of the Council shall be a President, six Vice-Presidents, an Executive Secretary, a Recording Secretary and a Treasurer.

Sec. 2. The affairs of the Council shall be under the direction of the Executive Committee. The Executive Committee shall consist of the officers of the Council and the Chairmen of standing committees.

Sec. 3. The Executive Committee shall select seven persons from its own membership to constitute an Administrative Committee.

Sec. 4. The Administrative Committee shall constitute, with an equal number appointed by the Council of Women for Home Missions, a Joint Administrative Committee, to have charge of the business details of the joint committees, and of interests which are common to the two Councils. This Committee shall select its Chairman from its own membership.

Article V.

On request of two members of the Council, the vote on any subject shall be taken by organizations, each organization having one vote.

Article VI.

The Executive Committee may call a meeting of the Council at any time. It shall call the annual meeting of the Council in January of each year, to elect members of said Committee and to consider the general interests represented by the Council.

Article VII.

The Executive Committee shall determine its own times of meeting, and shall make its own rules and by-laws. It shall have power to fill vacancies in its number, such appointees to hold office until the next annual meeting of the Council. Five members shall constitute a quorum.

Article VIII.

This Constitution may be amended at any annual meeting by a two-thirds vote.

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Office, 156 Fifth Avenue, New York, N. Y.

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Rev. F. A. Robinson, B.A., Secretary of Evangelism, 244 Confederation Life Building, Toronto, Ontario.
Rev. C. G. Young, D.D., Secretary of Non-Anglo-Saxon Work, 434 Confederation Life Building, Toronto, Ontario.

PROTESTANT EPISCOPAL CHURCH

THE PRESIDING BISHOP AND COUNCIL

(Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America—1821)

281 Fourth Avenue, New York, N. Y.

General Officers

- Right Rev. T. F. Gailor, D.D., President.
Rev. F. J. Clark, Secretary.
Lewis B. Franklin, Treasurer.
Charles A. Tompkins, Assistant Treasurer.

Department of Missions and Church Extension

- John W. Wood, D.C.L., Executive Secretary and Acting Foreign Secretary.
Rev. A. B. Parson, Assistant Foreign Secretary.
Rev. C. M. Davis, Domestic Secretary.
Rev. A. R. Gray, D.D., Secretary for Latin America.
William C. Sturgis, Ph.D., Educational Secretary.
Rev. Thos. Burgess, Secretary for Work among Foreign-born Americans.
Rev. William C. Emhardt, Ph.D., Field Secretary for Work among Foreign-born Americans.

Department of Religious Education

- Rev. W. E. Gardner, D.D., Executive Secretary.
Rev. Lester Bradner, Ph.D., Secretary.
Rev. Paul Micou, M.A., Secretary.
Edward Sargent, Secretary.
Miss Frances H. Withers, Secretary.
Miss Agnes M. Hall, Secretary.

Department of Christian Social Service

- Rev. C. N. Lathrop, Executive Secretary.

Department of Publicity

- Rev. R. F. Gibson, Executive Secretary.
*Rev. C. E. Betticher, Editorial Secretary.

*Deceased, March 15, 1922.

PROTESTANT EPISCOPAL CHURCH—Continued

Department of Finance

Lewis B. Franklin, Executive Secretary.

Department of Nation-Wide Campaign

Rev. W. H. Milton, D.D., Executive Secretary.

Rev. R. Bland Mitchell, Corresponding Secretary.

Rev. Alfred Newberry, General Secretary.

Rev. R. W. Patton, D.D., Campaign Director.

Rev. L. G. Wood,

Rev. B. T. Kemerer,

Rev. J. A. Ten Broeck,

} Field Secretaries.

The Woman's Auxiliary

Miss Grace Lindley, Executive Secretary.

Miss L. F. Boyer, Assistant Educational Secretary.

Miss Emily C. Tillotson, Educational Secretary.

Mrs. George Biller, Organizing Secretary.

Mrs. G. K. B. Wade, Supply Secretary.

Miss Ellen I. Flanders, Office Secretary.

REFORMED CHURCH IN AMERICA

Board of Domestic Missions

James S. Kittell, D.D., President, Jersey City, N. J.

George Tiffany, Esq., Vice-President, Brooklyn, N. Y.

Charles W. Osborne, Treasurer, Englewood, N. J.

John S. Gardner, D.D., Recording Secretary, Somerville, N. J.

Rev. S. Van der Werf, Field Secretary, Holland, Mich.

William T. Demarest, LL.D., Secretary, 25 East 22nd Street, New York, N. Y.

REFORMED CHURCH IN THE UNITED STATES

Board of Home Missions

C. E. Miller, D.D., President, Tiffin, Ohio.

C. B. Schneder, D.D., Vice-President, Shamokin, Pa.

J. Harvey Mickley, D.D., Recording Secretary, Johnstown, Pa.

Joseph S. Wise, Treasurer, 15th and Race Sts., Philadelphia, Pa.

Charles E. Schaeffer, D.D., General Secretary, 15th and Race Sts., Philadelphia, Pa.

D. A. Souders, D.D., Superintendent Immigration, Irwin, Pa.

James M. Mullan, Department of the East, 15th and Race Sts., Philadelphia, Pa.

John C. Horning, D.D., Department of the West, St. Joseph, Mo.

Edward F. Evemeyer, Department on the Pacific Coast, 1760 Post St., San Francisco, Cal.

T. P. Bolliger, D.D., German Department, Madison, Wis.

CHRISTIAN REFORMED CHURCH

Board of Heathen Missions

- Rev. Ralph Bolt, President, Holland, Mich. R. F. D., 1.
Rev. R. B. Kuiper, Vice-President, 1002 Sherman St., S. E., Grand Rapids, Mich.
Rev. J. Dolfin, Treasurer, 155 Terrace St., Muskegon, Mich.
Rev. Henry Beets, LL.D., Secretary, 737 Madison Ave., S. E., Grand Rapids, Mich.

UNITED BRETHREN IN CHRIST

Home Missionary Society

- Bishop H. H. Fout, President, Woodruff Place, Indianapolis, Ind.
P. M. Camp, D.D., Secretary, 1211 United Brethren Building, Dayton, Ohio.
Miss Lyda B. Wiggim, Educational Secretary, 1211 United Brethren Building, Dayton, Ohio.
C. Whitney, Secretary Emeritus, 36 Warder Street, Dayton, Ohio.
L. O. Miller, Treasurer, 1107 United Brethren Building, Dayton, Ohio.

Church Erection Society

- Bishop H. H. Fout, D.D., President, 945 Woodruff Place, Indianapolis, Ind.
A. C. Siddall, D.D., Secretary, 1214 United Brethren Building, Dayton, Ohio.
Mr. L. O. Miller, Treasurer, 1106 United Brethren Building, Dayton, Ohio.

AFFILIATED BODIES

Affiliated with the Home Missions Council are the following bodies, through which the Council and its constituent Boards coöperates in carrying on work in definite areas:

Committee on Coöperation in Latin America

(This Committee represents the Council and its Constituent Boards in the West Indies, and supersedes the Council's Committee on West Indies.)

- The General Committee of Immigrant Aid at Ellis Island
The Hawaiian Evangelical Association
The Home Missions Council of Montana
The Utah Home Missions Council
The Colorado Home Missions Council
The Home Missions Council of Western Washington
The Home Missions Council of Idaho
The Interdenominational Council of the Spanish-Speaking Workers of the Southwest
The Oriental Missions Council.

HONORARY MEMBERS

From the Constitution

"Article III. Individuals having peculiar relationship to the work of National Home Missions, denominational or interdenominational, may be made Honorary Members of the Council, on the recommendation of the Executive Committee, with privileges of the floor, and membership on committees, but without vote."

Henry A. Atkinson, D.D., The Church Peace Union, 70 Fifth Ave., New York, N. Y.

Charles E. Burton, D.D., General Secretary of the Congregational National Council.

Ethan T. Colton, Associate General Secretary of the International Committee of Young Men's Christian Associations of North America with special relations to the churches, 347 Madison Avenue, New York, N. Y.

Rev. Ralph E. Diffendorfer, Department of Education, Council of Boards of Benevolence of the Methodist Episcopal Church, 740 Rush St., Chicago, Ill.

Rev. Herbert W. Gates, Secretary of the Congregational Education Society, Department of Missionary Education.

Roy B. Guild, D.D., Commission on Councils of Churches of the Federal Council, 105 East 22nd Street, New York, N. Y.

Sidney L. Gulick, D.D., Commission on Relations with the Orient, National Committee Constructive Immigration Legislation of the Federal Council, 105 East 22nd Street, New York, N. Y.

William I. Haven, D.D., American Bible Society, Bible House, New York, N. Y.

Samuel G. Inman, D.D., Committee on Coöperation in Latin-America, 25 Madison Avenue, New York, N. Y.

Charles S. Macfarland, D.D., General Secretary of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

Delavan L. Pierson, Editor of the "Missionary Review of the World," 156 Fifth Avenue, New York, N. Y.

Charles H. Sears, D.D., City Missions Council, 276 Fifth Avenue, New York, N. Y.

Worth M. Tippy, D.D., Commission on Church and Social Service of the Federal Council of Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

(It was voted that these elections to Honorary Membership "be not regarded as indefinite in duration, but be subject to annual review and revision.")

Constitution

Council of Women for Home Missions

Article I. Name

The name of this organization shall be the Council of Women for Home Missions.

Article II. Object

The object of the Council shall be to unify the efforts of the National Women's Home Mission Boards and Societies by consultation and by coöperation in action.

Article III. Membership

There shall be two classes of membership: Voting and Consulting.

VOTING

a. Such National Women's Home Mission Boards and Societies as shall agree to coöperate in the purposes and work of the Council may become Constituent members of the Council. Each Constituent Board or Society having an annual income of \$50,000 or more, shall be entitled to nine representatives in the Council; each Constituent Board or Society having an annual income of less than \$50,000 shall be entitled to three representatives in the Council. Representatives of Constituent Boards only, shall be eligible to hold office.

CONSULTING

b. Organizations which are in full accord and sympathy with the aims and methods of the Council, but which by their Constitutions and methods of work do not come under the provisions of Article III. a., may become Consulting organizations. Such affiliation shall not include the right to vote in the meetings of the Council or involve financial obligation; but representatives appointed by these organizations may sit with the Council at its meetings and be members of such Standing and subcommittees as the Executive Committee shall decide, with the full right to vote in such Committees.

c. An interdenominational School of Missions which has three or more coöperating denominations whose Women's Boards are Constituent Boards of the Council of Women, may become affiliated with the Council upon the recommendation of the Committee on Schools of Missions.

d. Schools of Missions duly affiliated with the Council shall be represented in the Council by the Chairman, who shall have the privilege of the floor.

Article IV. Officers

The officers of the Council shall consist of a President, two or more Vice-Presidents, a Recording Secretary, an Executive Secretary, and a Treasurer, and shall include at least one representative of each Constituent Board or Society of the Council. Their duties shall be those usually pertaining to such officers.

Article V. Elections

Two months before the Annual Meeting, a Nominating Committee of five shall be appointed by the Executive Committee, not more than two of whom shall be from its own membership. This Committee shall present to the Annual Meeting a list of nominees for

the offices of the Council. This shall not preclude nominations from the floor. Elections shall be by ballot.

Article VI. Executive Committee

a. The Executive Committee shall consist of the officers of the Council, the chairmen of Standing Committees and three members-at-large.

b. The officers shall elect the chairmen of Standing Committees and the members-at-large.

c. The President and Secretaries of the Council shall be the Chairman and Secretaries of the Executive Committee.

d. Five members, representing at least four Constituent Boards or Societies, shall constitute a quorum of the Executive Committee.

e. At its first meeting held after the Annual Meeting, the Executive Committee shall elect a Vice-President-at-Large from among the Vice-Presidents. A nominating ballot shall be taken, the three receiving the largest number of votes to be considered the nominees. A majority vote of those present and voting, by a written ballot, shall be necessary to elect.

f. It shall appoint the time and place of its own meetings, and shall meet at least once a year in connection with the Annual Meeting of the Council. Meetings may be called in the interim by the President and Recording Secretary, suitable notice being given by the Recording Secretary, or on request of three members of the Council representing at least two Boards or Societies.

g. It shall decide upon the eligibility to membership of organizations which apply for admission to the Council, and shall determine the form of membership to be accorded to them.

h. It shall arrange for the auditing of the books of the Treasurer.

i. It shall be the duty of the Executive Committee to have general oversight of the work of the Council and in emergencies to take all necessary action.

Article VII. Standing Committees

The Council shall have such Standing Committees, such Joint Standing Committees, and such Special Committees as are deemed necessary.

The officers shall decide the number of such committees and shall name the chairmen of such committees as are not otherwise provided for.

Article VIII. Meetings

The Annual Meeting of the Council shall be held in January of each year, the time and place to be determined by the Executive Committee. Special meetings of the Council may be called by the President and Recording Secretary, or on the request of five members of the Council representing at least four Boards or Societies. Suitable notice of all meetings shall be given by the Recording Secretary of the Council, who shall state the business to be considered in the case of special meetings.

Seven members, representing at least five Boards or Societies, shall constitute a quorum.

Article IX. Amendments

This Constitution may be amended by a two-thirds vote of the members present at any meeting, provided the amendment proposed has been presented in writing at a previous meeting of the Council, or is recommended by the Executive Committee. In either case, it must be stated in full in the call for the meeting.

By-Laws

I.

The President shall appoint the members of all Committees unless otherwise ordered. The President shall be, *ex-officio*, a member of all committees.

II.

All bills shall be approved by the Chairman of the Committee incurring the expense and by the Executive Secretary, before payment by the Treasurer.

III.

All expenses necessary for administration incurred by the officers shall be paid by the Council.

IV.

There shall be an annual membership fee from each Constituent Board or Society. Boards or Societies having an annual income of \$50,000 or more for Home Missions shall pay an annual membership fee of \$75; those whose annual income is less than \$50,000 shall pay an annual membership fee of \$25.

V.

a. In case any member of the Council is unable to be present at a meeting of the Council a proxy may be appointed by her Board or Society, or by the Secretary thereof.

b. Any member of the Executive Committee who is unable to attend a meeting of the Committee may appoint as her proxy for that meeting any other representative of her Board or Society who is a member of the Council. Such appointment shall not carry with it official position. The Executive Committee may elect its own Secretaries in the absence of those officers.

c. The chairman of any Standing Committee unable to be present at a meeting of the Council shall appoint a substitute from her own committee, and such substitute shall have full powers.

d. Any member of a Standing Committee who is unable to attend a meeting of the Committee may appoint as her proxy for the meeting one of the representatives of her Board or Society in the membership of the Council.

VI.

a. The chairmen of such Standing Committees as care only for the work of the Council of Women for Home Missions shall be appointed by the officers of the Council of Women for Home Missions, the members of such committees to be appointed by the Executive Committee.

b. The chairmen of such Standing Committees as can function best as Joint Standing Committees with corresponding or similar committees of the Home Missions Council shall be appointed by the Joint Administrative Committee of the two Councils, the members of such Joint Standing Committees to be named by the Executive Secretaries on nominations received from the Boards.

c. The chairmen of such Standing Committees as can function best as Joint Standing Committees with corresponding or similar committees of agencies other than the Home Missions Council shall be appointed by the officers of the Council of Women for Home Missions, the members of such committees to be appointed by the Executive Committee.

VII.

The Standing Committees shall perform the following duties:

1. It shall be the duty of the Committee on Study Courses and Literature to plan, as far as possible, for two years in advance, the interdenominational courses of Home Mission Study for Women's Societies and affiliated organizations (including the selection of authors for textbooks), and these plans shall be presented for approval at the annual meeting of the Council. This Committee shall provide a program for the interdenominational Day of Prayer and approve such other literature as is suitable for interdenominational use. It shall have power to act in emergencies without concurrence of the Council.

2. It shall be the duty of the Committee on Schools of Missions to cooperate in the work of Schools affiliated with the Council of Women by suggesting leaders for the various activities, and by assisting in the advancement of all the interests of the Schools in every possible way. Each School shall be independent in the management of its meetings and in the provision of its programs.

The Committee shall encourage the establishment of interdenominational Schools in such strategic centers as shall be approved by the Council.

The Committee shall procure and keep on file in the office of the Council a record of the organization and affiliation of each affiliated School of Missions, and shall provide annually for the files of the Council a list of the officers of each School.

The Committee shall present in writing at the Annual Meeting of the Council a full report of the work of the Committee and of the affiliated Schools.

The Committee shall be the channel through which the Council shall function in all matters concerning affiliated Schools of Missions.

3. It shall be the duty of the Committee on Women's Church and Missionary Federations to promote the formation of local Federations in order to deepen spiritual life and to further the establishment of the Lord's Kingdom through cooperation in meeting the great opportunities and needs which confront the Church, and to quicken community consciousness and Christian responsibility. It shall procure and keep on file in the office of the Council, a list of such Federations.

VIII.

Standing Committees may appoint such subcommittees as are deemed necessary or desirable for the work of the Committee. The members of such subcommittees shall be duly nominated and voted upon in a Committee meeting. Vacancies shall be filled by the Chairman of the Standing Committee.

Of Committees consisting of eighteen or more members one-third shall constitute a quorum. Of Committees consisting of nine members five shall constitute a quorum.

IX.

These By-Laws may be amended by a two-thirds vote of the members present at any meeting of the Council, provided at least twenty members, representing five Boards or Societies, are present.

Council of Women for Home Missions

156 Fifth Avenue, New York, N. Y.

Officers and Committees

President—Mrs. Fred S. Bennett

Vice-President-at-Large—Mrs. May Leonard Woodruff

Vice-Presidents—

Mrs. Athella M. Howsare	Mrs. J. W. Downs
Mrs. F. W. Wilcox	Mrs. J. A. Macdonald
Mrs. Effie L. Cunningham	Mrs. W. C. Winsborough
Mrs. E. M. Spreng	Mrs. Wm. S. Cook
Miss Emma D. Messenger	Miss Grace Lindley
Mrs. C. E. Vickers	Mrs. Taber Knox
Mrs. M. L. Copeland	Mrs. Edwin W. Lentz
Mrs. Mary L. Coleman	Miss Alice E. Bell

Recording Secretary—Mrs. Philip M. Rossman

Executive Secretary—Miss Florence E. Quinlan

Treasurer—Mrs. Orrin R. Judd

Members-at-Large—Mrs. George W. Coleman

Mrs. Luke G. Johnson

Mrs. Charles L. Fry

EXECUTIVE COMMITTEE

The Officers of the Council (as above)

The Three Members-at-Large (as above)

The Chairmen of Standing Committees (as follow)

Mrs. John S. Allen	Mrs. Frank M. Goodchild
Mrs. J. W. Downs	Mrs. D. E. Waid
Mrs. John Ferguson	Mrs. May Leonard Woodruff

ADMINISTRATIVE COMMITTEE

Mrs. Fred S. Bennett, Chairman

Mrs. John Ferguson	Mrs. D. E. Waid
Mrs. Orrin R. Judd	Mrs. F. W. Wilcox
Mrs. Philip M. Rossman	Mrs. May Leonard Woodruff

STANDING COMMITTEES*

Study Courses and Literature

Note: This committee, with a group representing the Missionary Education Movement, functions as the Joint Committee on Home Mission Literature.

Mrs. John S. Allen, Chairman

Mrs. Henry Bewkes	Mrs. H. N. Price
Mrs. Frank M. Goodchild	Mrs. J. M. Stearns
Miss Alice M. Guernsey	Miss Emily C. Tillotson
Miss Sara Estelle Haskin	Mrs. F. W. Wilcox
Miss E. Jessie Ogg	Mrs. C. P. Wiles

Schools of Missions

Mrs. John Ferguson, Chairman

Mrs. George W. Coleman	Mrs. Luke G. Johnson
Mrs. W. N. Crouch	Mrs. B. B. Krammes
Miss Agnes Davidson	Mrs. Edward S. Ralston
Mrs. W. H. C. Goode	Mrs. C. E. Vickers

Women's Church and Missionary Federations

Mrs. Frank M. Goodchild, Chairman

Mrs. James E. Graham	Miss Florence E. Quinlan
Mrs. Athella M. Howsare	Miss Daisy June Trout
Mrs. B. W. Lipscomb	Mrs. Williston Walker
Mrs. E. M. Spreng	Mrs. V. O. Weidler
Mrs. G. B. Young	

Chautauqua

Mrs. John Ferguson, Chairman

Mrs. May Leonard Woodruff	Mrs. A. R. Strang
Mrs. F. W. Wilcox	Mrs. J. P. Krechting

*See pp. 32 to 37 for Joint Standing Committees.

SPECIAL COMMITTEES*

Farm and Cannery Migrants

Mrs. Edward S. Ralston, Chairman

Miss Alice E. Bell	Mrs. Athella M. Howsare
Mrs. John Bratton	Miss Carrie M. Kerschner
Mrs. Charles W. Bryan	Mrs. Edwin W. Lentz
Miss Lucy H. Dawson	Mrs. I. H. Milliken
Miss Lillian C. Graeff	Mrs. William B. Oliver
Mrs. W. H. Hainer	Mrs. E. M. Spreng
Mrs. W. A. Hill	Mrs. Foster D. Updike
Miss Ella L. Horn	Mrs. May Leonard Woodruff

Student Work

Miss Mary E. Markley, Chairman

Miss Carrie Barge	Miss Carrie M. Kerschner
Mattie E. Coleman, M. D.	Mrs. Charles Kinhead
Mrs. Effie L. Cunningham	Miss Elinor K. Purves
Mrs. R. W. B. Elliott	Mrs. H. R. Steele
Mrs. John Ferguson	Miss Jessie Dodge White
Mrs. Newton B. Hobart	Mrs. Frank Yeigh

Day of Prayer for Missions

Miss E. Jessie Ogg, Chairman

Miss R. Elizabeth Milligan	Mrs. Edwin W. Lentz
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Office Administration and Finance

Mrs. Orrin R. Judd, Chairman

Mrs. John S. Allen	Mrs. F. W. Wilcox
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Leaflets

Mrs. Fred S. Bennett, Chairman

Mrs. Orrin R. Judd	Mrs. Philip M. Rossman
Mrs. May Leonard Woodruff	

Editorial Council, "Missionary Review of the World"

Miss Florence E. Quinlan, Chairman

Mrs. Orrin R. Judd

*See page 38 for Joint Special Committees.

CONSTITUENT BOARDS

Baptist

Woman's American Baptist Home Mission Society,
Mrs. Katherine S. Westfall, Executive Secretary,
276 Fifth Avenue, New York, N. Y.

Woman's Convention, Auxiliary to the National Baptist Convention,
Miss Nannie H. Burroughs, Corresponding Secretary,
Lincoln Heights, Washington, D. C.

Christian

Woman's Board for Home Missions of the Christian Church,
Mrs. Alice M. Burnett, Corresponding Secretary,
310 South Broadway, Dayton, Ohio.

Congregational

The Congregational Woman's Home Missionary Federation,
Mrs. J. J. Pearsall, General Secretary,
289 Fourth Avenue, New York, N. Y.

Disciples of Christ

United Christian Missionary Society,
Mrs. Effie L. Cunningham, Corresponding Secretary,
1501 Locust Street, St. Louis, Mo.

Evangelical

The Woman's Missionary Society of the Evangelical Association,
Mrs. W. L. Naumann, Corresponding Secretary,
2763 Woodhill Road, Cleveland, Ohio.

Woman's Home and Foreign Missionary Society of the United
Evangelical Church,
Miss Emma D. Messinger, Executive Secretary,
209 Evangelical Building, Harrisburg, Pa.

Friends

Woman's Missionary Union of Friends in America,
Miss Pearl Hadley, Corresponding Secretary,
Danville, Ind.

Lutheran

Women's Missionary Society of the United Lutheran Church in
America,
Mrs. Helen C. Beegle, Executive Secretary,
1219 Fulton Building, Pittsburgh, Pa.

Methodist

Woman's Connectional Missionary Society of the Colored Methodist
Episcopal Church,
Mrs. M. L. Copeland, Corresponding Secretary,
204 Fourth Street, Hopkinsville, Ky.

Women's Foreign Missionary Society, Free Methodist Church,
Mrs. Charlotte T. Bolles, Corresponding Secretary,
30 Stone Street, Oneida, N. Y.

Woman's Home Missionary Society of the Methodist Episcopal
Church,
Mrs. May Leonard Woodruff, Corresponding Secretary,
Allendale, N. J.

Woman's Missionary Council, Methodist Episcopal Church, South,
Mrs. J. W. Downs, Administrative Secretary, Home Department,
810 Broadway, Nashville, Tenn.

Presbyterian

Women's Missionary Society of the Presbyterian Church in Canada
(Western Division),

Miss Bessie MacMurchy, Corresponding Secretary,
122 South Drive, Toronto, Ontario, Canada.

The Woman's Auxiliary of the Presbyterian Church in the U. S.,

Mrs. W. C. Winsborough, Superintendent,
257-259 Field Building, St. Louis, Mo.

Woman's Board of Home Missions of the Presbyterian Church in
the U. S. A.,

Miss Lucy H. Dawson, General Secretary,
156 Fifth Avenue, New York, N. Y.

Woman's General Missionary Society, United Presbyterian Church
of North America,

Mrs. Wm. S. Cook, Corresponding Secretary,
1201 Sixth Avenue, Beaver Falls, Pa.

Protestant Episcopal

Woman's Auxiliary to the Presiding Bishop and Council, Protestant
Episcopal Church,

Miss Grace Lindley, Executive Secretary,
281 Fourth Avenue, New York, N. Y.

Reformed

Women's Board of Domestic Missions, Reformed Church in
America,

Mrs. John S. Allen, Corresponding Secretary,
25 E. 22d Street, New York, N. Y.

Woman's Missionary Society of the General Synod of the Reformed
Church in the U. S.,

Miss Carrie M. Kerschner, Executive Secretary,
15th and Race Streets, Philadelphia, Pa.

United Brethren

The Women's Missionary Association of the United Brethren in
Christ,

Miss Alice E. Bell, General Secretary,
1411-15 U. B. Building, Dayton, Ohio.

CONSULTING BOARDS

National Board of the Young Women's Christian Associations,

Miss Mabel Cratty, General Secretary,
600 Lexington Avenue, New York, N. Y.

National Woman's Christian Temperance Union,

Mrs. Ella A. Boole, Vice-President-at-Large,
825 Fifth Street, Brooklyn, N. Y.

SCHOOLS OF MISSIONS

Affiliated with the Council of Women for Home Missions

DATES AND CHAIRMEN FOR 1922

Boulder, Colorado—June 21-28—Mrs. A. A. Reed, 670 Marion Street, Denver, Colorado.

Dallas, Texas—Sept. 24-29—Mrs. L. P. Smith, 3319 Drexel Drive, R. F. D. 10, Box 246, Dallas, Texas.

De Land, Florida—Jan. 22-27—Mrs. J. W. Harkness, De Land, Fla.

East Northfield, Massachusetts—July 5-12—Mrs. Philip M. Rossman, 203 W. 85th Street, New York, N. Y.

Houston, Texas—Oct. 2-6—Mrs. E. H. Willisford, 407 Stratford Avenue, Houston, Texas.

Illinois-Missouri (Lebanon, Ill.)—June 13-17—Mrs. J. D. Bragg, Webster Groves, Mo.

Lake Geneva, Wisconsin—July 3-10—Mrs. R. M. Peare, 5759 Winthrop Avenue, Chicago, Ill.

Minnesota (Minneapolis-St. Paul)—May 31-June 7—Mrs. Elijah Barton, 2811 Second Avenue, South, Minneapolis, Minn.

Mt. Hermon, California—July 8-16—Mrs. Charles C. Lombard, 2227 Seventh Avenue, Oakland, California.

Mountain Lake Park, Maryland—Aug. 1-7—Mrs. May Leonard Woodruff, Allendale, N. J.

New Orleans, Louisiana—March 6-9—Mrs. C. F. Niebergall, 7936 Zimple Avenue, New Orleans, La.

Oklahoma City, Oklahoma—In June—Mrs. J. E. Davis, 829 W. 8th Street, Oklahoma City, Okla.

St. Petersburg, Florida—Jan. 15-20—Mrs. A. R. Turner, St. Petersburg, Fla.

Southern California (Los Angeles)—May 28-June 2—Mrs. Arthur W. Rider, 612 St. Paul Avenue, Los Angeles, Cal.

Wilson College, Chambersburg, Pennsylvania—June 28-July 6—Miss Mary C. Peacock, Torresdale, Pa.

Winona Lake, Indiana—June 21-28—Mrs. R. M. Peare, 5759 Winthrop Avenue, Chicago, Ill.

Chautauqua, New York—Aug. 12-18—Mrs. John Ferguson, 10 Sterling Avenue, White Plains, N. Y.

BOARD REPRESENTATIVES

Baptist

Mrs. C. W. Aiken, 2304 Newkirk Avenue, Brooklyn, N. Y.
Mrs. Charles A. Brooks, 1928 University Avenue, New York, N. Y.
Mrs. George W. Coleman, 177 W. Brookline Street, Boston, Mass.
Mrs. Frank M. Goodchild, 144 W. 93rd Street, New York, N. Y.
Mrs. W. A. Hill, 35 Avon Road, New Rochelle, N. Y.
Mrs. Orrin R. Judd, 22 Hart Street, Brooklyn, N. Y.
Mrs. Harry E. Morrow, 183 Saratoga Avenue, Yonkers, N. Y.
Mrs. Katherine S. Westfall, 276 Fifth Avenue, New York, N. Y.
Miss Jessie Dodge White, 276 Fifth Avenue, New York, N. Y.

Christian Church

Mrs. Alice M. Burnett, 310 South Broadway, Dayton, Ohio.
Mrs. W. H. Denison, 760 Ferguson Avenue, Dayton, Ohio.
Mrs. Athella M. Howsare, 1535 N. Euclid Avenue, Dayton, Ohio.

Congregational

Mrs. Hubert C. Herring, Westport, Conn.
Mrs. Williston Walker, 281 Edwards Street, New Haven, Conn.
Mrs. F. W. Wilcox, 287 Fourth Avenue, New York, N. Y.
Mrs. Newton B. Hobart, Watertown, Conn.
Mrs. Timothy Harrison, R. F. D. 3, Mooresville, Ind.
Mrs. James Robert Smith, 430 E. 23rd Street, Brooklyn, N. Y.
Mrs. James E. McConnell, 287 Fourth Avenue, New York, N. Y.
Mrs. E. H. Scott, 353 West 117th Street, New York, N. Y.
Mrs. Foster D. Updike, 26 Appleton Place, Glen Ridge, N. J.

Disciples of Christ

Mrs. Effie L. Cunningham, 1501 Locust Street, St. Louis, Mo.
Mrs. Anna R. Atwater, 1501 Locust Street, St. Louis, Mo.
Mrs. Affra B. Anderson, 1501 Locust Street, St. Louis, Mo.
Mrs. Josephine M. Stearns, 1501 Locust Street, St. Louis, Mo.
Miss Daisy June Trout, 1501 Locust Street, St. Louis, Mo.
Mrs. Esther Treudley Johnson, 1501 Locust Street, St. Louis, Mo.
Miss Nora Darnall, 1501 Locust Street, St. Louis, Mo.
Miss Lela Taylor, 1501 Locust Street, St. Louis, Mo.
Mrs. Ida W. Harrison, 530 Elm Tree Lane, Lexington, Ky.

Evangelical

Evangelical Association

Miss Ella L. Horn, 2166 East 93d Street, Cleveland, Ohio.
Mrs. W. L. Naumann, 2763 Woodhill Road, Cleveland, Ohio.
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Published jointly by
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For adults
"THE TREND OF THE RACES"
By George E. Haynes, Ph.D.

For adults and intermediate age
"IN THE VANGUARD OF A RACE"
By Mrs. L. H. Hammond

For boys and girls
"THE MAGIC BOX"
By Anita B. Ferris

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Program of Annual Meeting

"CHRISTIANIZING RELATIONSHIPS"

SUNDAY, JANUARY 8

3:00 P. M. *Charles E. Burton, D.D.*

"The Spiritual Significance of Home Missions"

MONDAY, JANUARY 9

10:00 A. M. *SEPARATE SESSION*

HOME MISSIONS COUNCIL (in Auditorium)

Charles L. Thompson, D.D., President

Prayer

Reports of Officers

Business

10:00 A. M. *SEPARATE SESSION*

COUNCIL OF WOMEN FOR HOME MISSIONS (in Chapel)

Mrs. Fred S. Bennett, President

Prayer

Roll Call

Reports of Officers

12:00-12:30 P. M. Devotional Service (in Auditorium)

David James Burrell, D.D.

2:00 P. M. *JOINT SESSION*

Prayer

Schools of Missions—Report of Committee

Mrs. Luke G. Johnson, Chairman

Migrant Groups—Report of Committee

Mrs. May Leonard Woodruff, Chairman

Farm and Cannery Work

Mrs. DeWitt Wallace

Recruiting the Home Mission Force—Report of Committee

Rev. William S. Beard, Chairman

Miss Jessie Dodge White

Publicity—Report of Committee

Ralph Welles Keeler, D.D., Chairman

"Missionary Review of the World"

Delavan L. Pierson

Study Courses and Literature—Report of Committee

Mrs. John S. Allen, Chairman

7:45 P. M. *JOINT SESSION*

Theme: "RACE RELATIONS"

Prayer

Hebrews—Report of Committee

John A. Marquis, D. D., Chairman

Oriental and Hawaiians—Report of Committee

George L. Cady, D.D., Chairman

Negro Americans—Report of Committee

George R. Hovey, D.D., Chairman

Mrs. Charlotte Hawkins Brown

"Race Relations the World Over"

James H. Franklin, D.D.

TUESDAY, JANUARY 10

9:30 A. M. JOINT SESSION

Prayer

Alaska—Report of Committee

Paul de Schweinitz, D.D., Chairman

Indian Missions—Report of Committee

Elmer E. Higley, D.D., Chairman

Address

Commissioner of Indian Affairs, Hon. Charles H. Burke

H. B. Peairs

Song

Miss Susie Meek

Spanish-Speaking Peoples in the United States—Report of Committee

Mrs. J. W. Downs, Chairman

West Indies—Report of Committee

Mrs. Fred S. Bennett, Chairman

12:00-12:30 P. M. Devotional Service

Finis S. Idleman, D.D.

2:00 P. M. JOINT SESSION

Prayer

Town and Country—Report of Committee

David D. Forsyth, D.D., Chairman

Edmund deS. Brunner, Ph.D.

Mormonism—Report of Committee

Frank L. Moore, D.D., Chairman

Women's Church and Missionary Federations—Report of Committee

Mrs. Frank M. Goodchild, Chairman

Cities and Urban Industrial Relations—Report of Committee

John McDowell, D.D., Chairman

H. Paul Douglass, D.D.

"City Federations"

Roy B. Guild, D.D.

New Americans—Report of Committee
Mrs. D. Everett Waid, Chairman
"Immigrant Aid at Ellis Island"
L. Ernest Sunderland, D.D.

7:45 P. M. JOINT SESSION

Theme: "COOPERATION"

Prayer

Greetings from Kindred Organizations

Comity and Coöperation—Report of Committee

Lemuel Call Barnes, D.D., Chairman

"Industrial Coöperation"

Message from Secretary of Labor, *Hon. James J. Davis*

"The Larger Implications of Coöperation"

Floyd W. Tomkins, D.D.

WEDNESDAY, JANUARY 11

9:30 A. M. JOINT SESSION

Prayer

Church Building—Report of Committee

Joseph S. Wise, Chairman

"Social and Religious Surveys"

Galen M. Fisher

Reports of Committees

12:00-12:30 P. M. Devotional Service

John M. Moore, D.D.

2:00 P. M. SEPARATE SESSION

HOME MISSIONS COUNCIL (in Auditorium)

Prayer

Election of Officers

Other Business

Adjournment

2:00 P. M. SEPARATE SESSION

COUNCIL OF WOMEN FOR HOME MISSIONS (in Chapel)

Prayer

Chautauqua—Report of Committee

Mrs. Samuel Semple, Chairman

Student Work—Report of Committee

Miss Mary E. Markley, Chairman

Stereoptican Lecture—"Farm and Cannery Migrants"

Miss Harriet Chapell

Election of Officers

Other Business

Adjournment

Proceedings

The minutes of two separate sessions of the Home Missions Council and six joint sessions of the Home Missions Council and the Council of Women for Home Missions

Sunday, January 8

Afternoon Session

The Fifteenth Annual Meeting of the Home Missions Council and the Council of Women for Home Missions convened in the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, Sunday, January 8, 1922, at which time a devotional service was conducted by Dr. Charles E. Burton, General Secretary of the Congregational National Council. The theme of the session was "The Spiritual Significance of Home Missions."

* * * *

Monday, January 9

Morning Session

The President of the Home Missions Council, Dr. Charles L. Thompson, called the first formal session of the Council to order at 10.20 A. M., Monday, January 9.

"How Firm a Foundation" was sung. A Scripture lesson was read by the president. Prayer was offered by Bishop L. H. Seeger, Vice-President of the Missionary Society of the Evangelical Association of North America, and Dr. D. D. Forsyth, Corresponding Secretary of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

At the conclusion of the devotional services President Thompson spoke briefly to the proposition that "we represent

the most compelling idea before the Kingdom of God today—the idea of coöperative service.”

Dr. A. W. Anthony made some announcements.

The following changes in names of Constituent Boards and of personnel were announced by Dr. A. W. Anthony.

During the year our brethren of the Protestant Episcopal Church have asked to be enrolled under the designation,—

The Presiding Bishop and Council of the Protestant Episcopal Church (Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America—1821), instead of

The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, Department of Missions and Church Extension.

Dr. William T. Demarest, on April 4th, presented his resignation as Treasurer of the Home Missions Council, and Mr. Samuel Bryant, Treasurer of the American Baptist Home Mission Society, succeeded him on April 29th.

Miss Amy Blanche Greene, under appointment of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, was made Executive Secretary of Foreign Language Publications, the first of the year, to serve her own denomination and all denominations in the field of Foreign Languages.

October 1, 1921, Miss Jessie Dodge White was called to our staff, giving half of her time to the work of Recruiting for the Home Mission Force in an interdenominational way, while serving at the same time her own society, the Woman's American Baptist Home Mission Society.

Dr. C. E. Burton has recently been appointed General Secretary of the Congregational National Council, to succeed Dr. H. C. Herring.

Dr. Abram E. Cory has become Secretary of the United Christian Missionary Society, representing that society in New York.

Dean Carroll M. Davis has become Domestic Secretary of the Presiding Bishop and Council of Protestant Episcopal Church.

Dr. E. F. Evemeyer has become Superintendent of Oriental Work of the Reformed Church in United States.

Dr. A. W. Anthony announced that the following persons have died during the year:

Rev. J. H. B. Williams, Secretary-Treasurer of the General Mission Board of the Church of the Brethren.

Rev. A. W. Halsey, D.D., of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., who was a member of the Joint Committee on Orientals and Hawaiians.

Rev. Judson Swift, D.D., General Secretary of the American Tract Society.

Rev. John Eastman (an Indian), Superintendent of Indian Missions in South Dakota and Montana of the Board of Home Missions of the Presbyterian Church in the U. S. A.

As the Council stood in respect, prayer was offered by Dr. William Adams Brown, of Union Theological Seminary.

* * * *

Dr. Arthur P. Wedge, Field Secretary of the Society for Propagating the Gospel Among Indians and Others in North America, was elected a Corresponding Member of the Council.

It was voted that the report of the Treasurer be placed on file.

On motion of Dr. Ralph Welles Keeler, Dr. Grant K. Lewis and Dr. Charles E. Schaeffer were appointed to examine the minutes.

Dr. Charles L. Thompson presented the report of the Executive Committee.

REPORT OF EXECUTIVE COMMITTEE

The Executive Committee held one meeting during the year. At this time Dr. Ralph Welles Keeler was appointed to represent the Council at the Congress of the World Alliance for International Friendship through the Churches, in Chicago, May 17-19, 1921; the reply of the Committee on Social and Religious Surveys, relative to its proposed work and possible appropriation for undertakings in the field of Home Missions was considered; the conditions and terms of service of the members of the office staff were fixed; the

resignation of Dr. William T. Demarest as Treasurer of the Council was received, and Mr. Samuel Bryant, Treasurer of the American Baptist Home Mission Society, was elected Treasurer of the Council; authorization was given for removal of the offices from the tenth floor to the eleventh floor of the Presbyterian Building, 156 Fifth Avenue, New York City; and a committee of five was appointed to constitute an Advisory Committee with the Executive Secretary,—the committee consisting of Drs. Forsyth, Marquis, Burton, White and Demarest.

The Committee is pleased to report that the work of the Home Missions Council,—very much increased in volume and importance,—has progressed with gratifying harmony and large and fruitful results.

* * *

It was voted to approve the report and to elect to membership in the Council, The Church Extension and Home Mission Society of the African Methodist Episcopal Zion Church.

Honorary members were elected for the ensuing year. (See page 17.)

Dr. A. W. Anthony presented matters dealing with (1) work for the blind, (2) bequests and trusts, (3) and standardizing missionary service and compensation. These were referred to the Business Committee.

The report of the Executive Secretary and Associate Secretary was read by Dr. A. W. Anthony. (See report, page 66.)

It was voted to refer the report to the Business Committee.

In the absence of the Treasurer, Mr. Samuel Bryant, his report was presented by Dr. A. W. Anthony, as follows:

TREASURER'S REPORT

Year Ending December 31, 1921

RECEIPTS

Balances—Jan. 12, 1921:

General	\$1,686.45
Government Indian Schools	1,177.00

From Boards:

Apportionments (1920)	50.00
Apportionments (1921)	16,136.00
For Government Indian Schools	2,725.00

From Council of Women:

For Joint Committee Work.....	3,200.00
For Annual Report	350.00
For Annual Meeting	83.73
For Recruiting	750.00
Sale of Literature.....	1,527.28
For Survey Work (1920)	206.25
Interest on Deposits	37.71
Miscellaneous	87.25

\$28,016.67

EXPENDITURES

Salaries—Secretaries and Office Assistants.....	12,870.00
Travel and Expenses, Secretaries.....	809.03
Office Rent	1,244.00
Postage, Stationery and Supplies	287.89
Miscellaneous Expense, Office, etc.....	402.32
Annual Meeting	447.40
Annual Report	1,248.40
Literature	1,425.84
Government Indian School Work	2,399.99
Special Recruiting Work	753.81

Committees:

New American and Foreign Language	281.83
Publicity	656.25
Recruiting (1920)	241.66
Survey (1920)	451.19
Negro Work (1920)	20.60

\$23,540.21

Balance, December 31, 1921..... 4,476.46

\$28,016.67

*Includes \$1,502.01 specially designated for Government Indian Schools.

SAMUEL BRYANT,
Treasurer.

The following committees were appointed by the Chair:

Committee on Nominations

Dr. L. C. Barnes	Dr. G. N. Brink
Dr. Grant K. Lewis	Rev. M. R. Zigler
Rev. R. E. Magill	

Committee on Business (Joint with Women)

Dr. D. D. Forsyth	Dr. Carroll M. Davis
Dr. C. A. Brooks	Dr. S. L. Morris
Mr. J. J. Porter	Rev. W. S. Beard

Committee on Budget

Dr. John McDowell	Mr. Samuel Bryant
Dr. Charles L. White	Dr. William T. Demarest

Committee on Committees (Joint with Women)

Dr. Charles E. Schaeffer	Dr. A. E. Cory
Dr. C. G. Hounshell	

Committee on Resolutions and Correspondence (Joint with Women)

Dr. W. W. Pinson	Dr. W. G. Avant
Dr. A. W. Anthony	

At twelve o'clock a Joint Session of the Home Missions Council and the Council of Women for Home Missions was held.

A half-hour of devotional service was conducted by Dr. David James Burrell, pastor of Marble Collegiate Church, who read from Matt. 28, Luke 24, Acts 1.

Councils adjourned at 12.30.

* * * *

Afternoon Session

A joint session of the Home Missions Council and the Council of Women for Home Missions was called to order at 2 P. M. by Mrs. F. S. Bennett, President of the Council of Women for Home Missions.

After singing "Fling Out the Banner" the Councils were led in prayer by Rev. George E. Epp, Executive Secretary-Treasurer Missionary Society of the Evangelical Association of North America; Mrs. Taber Knox, Vice-President of the Council of Women for Home Missions; and Rev. M. R. Zigler, Home Mission Secretary, Church of the Brethren.

Mrs. F. S. Bennett spoke briefly concerning the joint committees of the two Councils, and introduced Mrs. Luke Johnson, Chairman of the Council of Women for Home Missions

Committee on Schools of Missions, who read the report of that committee. (See report, page 105.)

The report of the Joint Committee on Migrant Groups was presented by the Chairman, Mrs. May Leonard Woodruff, Corresponding Secretary of the Woman's Home Missionary Society of the Methodist Church. (See report, page 165.)

Mrs. DeWitt Wallace, Executive Supervisor of the Work for Farm and Cannery Migrants, spoke briefly.

It was voted to accept the report of the Committee.

The report of the Joint Committee on Recruiting the Home Mission Force was presented by the Chairman of the Committee, Rev. William S. Beard, Secretary of Promotion of the Congregational Home Missionary Society. (See report, page 210.)

Miss Jessie Dodge White, Secretary of Recruiting for Home Missions Council and Council of Women for Home Missions, spoke on the work for college students.

Dr. S. L. Morris and C. G. Hounshell spoke on the value of this work.

It was voted to accept the report and refer the following recommendation to the Business Committee:

"We recommend that the two Councils make available a sum to finance adequately the work of the Committee on Recruiting the Home Mission Force for 1922."

The report of the Joint Committee on Publicity was presented by the Chairman, Dr. Ralph Welles Keeler, Director of Publicity of the Board of Home Missions and Church Extension of the Methodist Episcopal Church. (See report, page 203.)

It was voted to accept the report.

The report of the Committee on the Missionary Review of the World was presented by the Chairman, Dr. Charles L. White, Executive Secretary of the American Baptist Home Mission Society. (See report, page 237.)

It was voted to accept the report and refer the recommendations to the Business Committee.

1. That the Coöperating Committee of the Editorial Council be continued.

2. That the two Councils recommend to their Constituent Boards a favorable response if possible to the request of the Review for financial coöperation.

3. That the Constituent Boards assist in making the review a still greater power for Home Missions by supplying Home Mission news and by coöperating with the Editor in his efforts to obtain valuable up-to-date articles on Home Mission topics.

The report of the Joint Committee on Home Mission Literature, a committee of the Council of Women for Home Missions and the Missionary Education Movement, was presented by the Chairman, Mrs. John S. Allen. (See report, page 101.)

It was voted to accept the report.

Dr. Delavan L. Pierson, Editor of *Missionary Review of the World*, spoke briefly.

The report of the Joint Administrative Committee was presented by Mrs. F. S. Bennett as follows:

ADMINISTRATIVE COMMITTEE

The Administrative Committee of the Home Missions Council has held all of its sessions during the past year as part of the Joint Administrative Committee with the Council of Women for Home Missions. Regular monthly meetings have been held with the exception of the months of July and August, and two meetings were held in the month of December, making eleven meetings in all. Three sub-committees, appointed by the Administrative Committee, have dealt with subjects indicated in their names:

The Budget Committee.

The Committee on the Christian Endeavor Convention (which was held in New York City, July 6-11).

The Committee on Plans and Policies (which reports to this annual meeting).

The subjects considered included the following:

Reports have been given by the secretaries at each meeting of the details of work done during the month preceding and the committee has given advice, and oversight, as needed; approval has been given from time to time to coöperation with the Committee on Social and Religious Surveys and to the appointment of committees of Advice and of Utilizing Surveys; as authorized by the annual meeting the names and the make-up of the standing committees were determined; through its sub-committee the budget of the Home Missions Council and the apportionments to the several Boards were fixed; as authorized by the Council, salaries and terms of office of the secretaries of the Home Missions Council were determined; new rooms were leased on the floor above the old location and an additional room acquired; the Secretary of Recruiting was engaged and the enlarged program of the Committee on Recruiting authorized; other plans considered and action taken relate to conferences

on Indian missions, on race relations, on Haiti, and Porto Rico, on Spanish-speaking work in the United States, and for Negroes; uniform legislation relating to bequests for benevolent purposes and community trusts; the reorganization of social and religious agencies on Ellis Island; the printing of the annual report and of special pamphlets and documents; matters of publicity and the details of holding the annual meeting. The Joint Administrative Committee has been the nerve centre of the two Councils into which and from which came reports and emanated the plans and the activities of all common undertakings.

Announcements were made by Dr. Charles L. Thompson and Dr. A. W. Anthony.

After prayer by Dr. L. C. Barnes, the Joint Session adjourned to reconvene at 7.45 P. M.

* * * *

Evening Session

A joint session of the Home Missions Council and the Council of Women for Home Missions was called to order at 7.45 P. M. by Dr. S. L. Morris, Atlanta, Georgia, Second Vice-President of the Home Missions Council.

After singing "The Church's One Foundation," the Councils were led in prayer by Dr. W. W. Alexander, Secretary of the Commission on Inter-Racial Coöperation, Atlanta, Georgia.

The report of the Joint Committee on Hebrews was read by Rev. R. W. Roundy, Associate Secretary of the Home Missions Council, at the request of Dr. John McDowell, Secretary of the Board of Home Missions of the Presbyterian Church in the United States of America, who commented on the report, representing the Chairman of the Committee, Dr. John A. Marquis, Executive Secretary of the Board of Home Missions of the Presbyterian Church in the United States of America. (See report, page 145.)

Mr. Mornay Williams of New York City spoke briefly on race relations and the relation of the Hebrews to this question.

It was voted to accept the report of the Committee.

The report of the Joint Committee on Orientals and Hawaiians was presented by the Chairman of the Committee,

Dr. George L. Cady, Corresponding Secretary of the American Missionary Association, Congregational. (See report, page 197.)

Dr. Charles E. Schaeffer, General Secretary Board of Home Missions, Reformed Church in United States, spoke briefly on the phraseology of the report.

It was voted to strike out of the Oriental Committee Report the section in the first paragraph beginning with "The resolutions passed . . ." and ending with "again the report met with objections."

It was voted to accept the Report and refer the recommendations to the Business Committee.

Mrs. F. S. Bennett, President of the Council of Women for Home Missions, spoke briefly of her recent visit to the coast in the interest of Orientals.

Mrs. F. S. Bennett proposed a recommendation, as the outcome of her conference with the Superintendents on the Coast, to the effect that all day schools now carried on by the different denominations be put together in one school.

It was voted to refer this recommendation to the Joint Administrative Committee.

The report of the Joint Committee on Negro Americans was presented by Rev. R. W. Roundy, Associate Secretary of the Home Missions Council, in the absence in Haiti of Dr. George R. Hovey, Secretary of Education of the American Baptist Home Mission Society, who is chairman. (See report, page 174.)

The recommendation is that this Committee be instructed to include these findings in the annual printed report, also to formulate, and, through the coöperating Boards, to carry into effect as rapidly as possible, the principles and program suggested by these Findings.

Following this report a very stirring address was given by Mrs. Charlotte Hawkins Brown, Principal of the Palmer Memorial School, Sedalia, North Carolina.

Rev. C. G. Hounshell, Educational Secretary of the Board of Missions, Methodist Episcopal Church, South, spoke briefly, and called attention to the work done by the Methodist Episcopal Church, South, in utilizing missionary work of the colored church.

Dr. S. L. Morris, of the Presbyterian Church, U. S., reported that his Board was doing a similar work.

It was voted to accept the report on Negro Americans, and refer the recommendations to the Business Committee.

Dr. James H. Franklin, Foreign Secretary of the American Baptist Foreign Mission Society, gave a very fine address on "Race Relations the World Over."

The persons to represent the Council of Women for Home Missions on the various committees were reported as follows:

Business Committee

Mrs. Orrin R. Judd	Mrs. John Ferguson
Mrs. D. E. Waide	Mrs. May L. Woodruff
Mrs. E. W. Lentz (or	Miss Kerschner)

Committee on Committees

Mrs. F. W. Wilcox	Mrs. H. N. Price
Mrs. Effie L. Cunningham	Mrs. James E. Graham
Mrs. Phillip M. Rossman	

Committee on Resolutions and Correspondence

Mrs. Lee Brett	Miss E. B. Vermilye
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After the singing of "Blest Be the Tie That Binds," prayer by Rev. W. F. Lovelace, Secretary of the National Baptist Convention, and the benediction by Dr. S. L. Morris, the Councils adjourned to meet at 9.30 A. M. tomorrow.

* * * *

Tuesday, January 10

Morning Session

A joint session of the Home Missions Council and the Council of Women for Home Missions was called to order at 9.35 A. M. Tuesday, January 10, by Dr. Charles L. Thompson.

After the singing of "The Church's One Foundation," Dr. Thompson read from Psalm 42, and prayer was offered by Dr. Rockwell H. Potter, of Hartford, Connecticut, President of the Congregational Home Missionary Society.

The report of the Joint Committee on Alaska was presented by Dr. A. W. Anthony. (See report, page 114.)

It was voted to accept the report.

The report of the Joint Committee on Indian Missions was presented by the Chairman, Dr. Elmer E. Higley, Superintendent of Indian Missions of the Methodist Episcopal Church. (See report, page 149.)

The Hon. Charles H. Burke, Commissioner of Indian Affairs, was introduced, and spoke on present conditions among American Indians and what both the State and the Church are doing to meet the needs.

The Chairman introduced Howard A. Clark, Presbyterian missionary for Indians, and Orlando Shay, Superintendent of Indian Missions in Oklahoma, of the Methodist Episcopal Church, South.

Dr. Arthur P. Wedge, Field Secretary of the Society for Propagating the Gospel Among Indians and Others in North America, spoke briefly on the work of his organization in stimulating Indian youths to stick to their education.

It was voted to accept the Indian report.

It was voted to refer Mr. Wedge's recommendation to the Joint Committee on Indian Missions.

Miss Susie Meek, a member of the Sac and Fox tribe, sang the Ninety-first Psalm.

An announcement was made by Miss Dabb.

An announcement was made by Dr. Ralph Welles Keeler.

Dr. Charles A. Brooks presented the report of the Committee on Plans and Policies as follows:

REPORT OF THE COMMITTEE ON PLANS AND POLICIES

Your Committee recommends:

(1) That the Committee on West Indies be discontinued as a Committee of the two Councils, and this field of coöperation be regarded as under the administration of the Committee on Coöperation in Latin America.

(2) That the Committee on Alaska be named as follows: Alaska (The Central Committee of the Associated Evangelical Churches of Alaska).

(3) That the Committee on Hebrews be discontinued, and the subjects in the field of this Committee be dealt with by the Committee on New Americans.

(4) That the Committee on Town and Country be named as follows: "Town and Country (Including Mountaineers)."

(5) That the Secretaries be instructed to arrange during the year inter-committee conferences of joint committees working in common fields.

(6) That Article IV of the Constitution of the Home Missions Council be changed to read as follows:

"Section 2.

"The affairs of the Council shall be under the direction of the Executive Committee. The Executive Committee shall consist of the officers of the Council, and the Chairmen of standing committees.

"Section 3.

"The Executive Committee shall select seven persons from its own membership to constitute an Administrative Committee.

"Section 4.

"The Administrative Committee shall constitute, with an equal number appointed by the Council of Women for Home Missions, a Joint Administrative Committee, to have charge of the business details of the joint committees, and of interests which are common to the two Councils. This Committee shall select its Chairman from its own membership."

(7) That the financial year of the Home Missions Council be the calendar year.

(8) That the hearty appreciation of the Councils be extended to the Board of Home Missions and Church Extension of the Methodist Episcopal Church for the services of the Bureau of Information of Foreign Language Publications during the past year, with the request that the same arrangement be continued.

(9) That the coöperating arrangements in the Department of Recruiting be approved and continued, with such increase of the budget as the Joint Administrative Committee may find feasible, in view of all of the resources and all of the obligations upon the two Councils.

(10) That the Congregational Home Missionary Society be asked to assign Rev. William S. Beard, whose services have already been so valuable for special work in the field of Recruiting, either for whole or part time to the Recruiting Department.

(11) That the Publicity policies of the past year be approved, and that an increased appropriation be made to this work.

(12) That at the Annual Meeting a Committee on Committees be appointed, whose duty shall be to nominate Chairmen of Joint Standing Committees, with a view to securing both efficiency and proper denominational representation in these important positions.

(13) That, for the sake of setting up immediately the Administrative Committee as provided by the change in the Constitution, the Executive Committee hold a meeting immediately on adjournment of the Annual Meeting.

(14) That the final make-up of the Joint Standing Committees be referred to the Joint Administrative Committee,

with power to make adjustments in the membership of the Committees, other than the Chairmen.

(15) That, as proposed by the Committee on Indian Missions an appropriation, not to exceed \$171.00, be authorized for preparing material for Sunday School Lessons for Indian youths.

(16) That coöperation be given by the two Councils, and their Committees, to the Committee on Social and Religious Surveys in all fields of mutual interest.

(17) That, respecting the request of the Committee on Town and Country, for part-time service of a worker in its field, in view of the financial condition of the Treasury, it would be unjustifiable to expend this amount of money for the work of one Committee; and

(18) That we adhere to the policy, clearly defined three years ago, which calls for counsel and conference between representatives of the Boards mutually interested in given fields, and limits financial responsibility for specialized pieces of work to the interested Boards.

CHARLES A. BROOKS,
Chairman.

It was voted to accept the report.

The report of the Committee on Spanish-Speaking Peoples in the United States was presented by the Chairman, Mrs. J. W. Downs. (See report, page 217.)

It was voted to accept the report.

A half-hour of devotional service, from 12.00 to 12.30, was conducted by Rev. Finis S. Idleman, D.D., pastor of the First Christian Church, New York City.

Councils adjourned at 12.30.

* * * *

Afternoon Session

A joint session of the Home Missions Council and the Council of Women for Home Missions was called to order at 2 P. M. by Mrs. Effie L. Cunningham, Vice-President-at-Large of the Council of Women for Home Missions.

The hymn, "How Firm a Foundation" was sung. Prayer was offered by Mrs. John Ferguson, Member-at-Large of the Council of Women for Home Missions.

The report of the Joint Committee on "Social and Religious Surveys" was presented by Galen M. Fisher.

Dr. Warren H. Wilson, Director of Church and Country Life Work of the Board of Home Missions of the Presbyterian Church in the United States of America, spoke briefly on the report, after which it was voted to accept it.

Dr. W. W. Pinson, General Secretary of the Board of Missions of the Methodist Episcopal Church, South, presented the following report for the Committee on Resolutions and Correspondence:

Your Committee recommends that the Secretaries of the Home Missions Council and the Council of Women for Home Missions be authorized to send letters of greeting and fellowship to the following bodies, and request them to recognize the relationship of affiliation with the two Councils, a relationship already established and understood in nearly every instance:

Committee on Coöperation in Latin America.
General Committee on Immigrant Aid at Ellis Island.
Interdenominational Council on Spanish-Speaking Work in the Southwest.
Oriental Missions Council.
Hawaiian Evangelical Association.
Associated Evangelical Churches of Alaska.
The Montana Home Missions Council
The Utah Home Missions Comity Council.
The Colorado Home Missions Council.
The Home Missions Council of Western Washington.
The Home Missions Council of Idaho.
Calumet Church and Home Missionary Federation.

We further recommend that the Secretaries write in behalf of the two Councils letters of appreciation to the Honorary Members of the Home Missions Council for their willing coöperation in the work of the two Councils and in their Joint Committees.

It was voted to send the following letter:

To the Foreign Missions Conference in session at Atlantic City,
New Jersey:

Dear Brethren:

The Home Missions Council and the Council of Women for Home Missions, assembled in their fifteenth Annual Meeting, send to you, and through you to all the great missionary organizations which you represent, most cordial Christian greetings.

The great missionary task of the Church, both home and foreign, is doubtless in the Councils of Heaven one, springing from the same source of love and light and reaching into the utmost portion of that "world," which Christ came to save. An essential unity binds

together all who are working for the extension of the one Kingdom. More and more interests common to all workers appear. Common themes emerge at special times; dominant thoughts take possession of men which affect all missionary enterprises alike; matters of organization and administration within the Church have equal bearing upon all phases of missionary endeavor; the arrangement of the church year and the appeals for Christian benevolence are of common importance and exercise an equal effect upon both home and foreign missions. We recognize that community of interests must increase our sense of fellowship. To you, engaged with us, in the great enterprises of God's purposes, we express the sense of fellowship and our most hearty good-will.

It should be no small part of our joint mission to emphasize this unity of purpose and this recognition of our common task. With you we hail the dawning of that broader and fuller understanding of the great commission which is surely if slowly vanishing those artificial distinctions that have sometimes limited the work even as they have done hurt to the spirit of the workers. May we not hope soon to see the day when going into all the world will mean the same thing to the worker in the city slums and the worker in non-Christian lands.

May you be richly blessed in your annual sessions and in all of your work for the year, and for the years to come.

In behalf of the Home Missions Council and the Council of Women, we are

Fraternally yours,

(Signed by the Secretaries).

The report of the Joint Committee on West Indies was presented by Dr. Samuel G. Inman, Executive Secretary of the Committee on Coöperation in Latin America.

It was voted to accept the report. (See report, page 231.)

The report of the Joint Committee on Town and Country was presented by Rev. Edmund de S. Brunner, Secretary Country Church Commission of the Moravian Church, (See report, page 225.)

It was voted to accept the report and refer the recommendations to the Business Committee.

Dr. Paul L. Vogt, Superintendent of the Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Work, Dr. Warren H. Wilson, and Dr. Lemuel C. Barnes spoke on the report just adopted.

The report of the Joint Committee on Mormonism was presented by the Chairman of the Committee, Rev. Frank L. Moore, Secretary of Missions of the Congregational Home Missionary Society. (See report, page 171.)

It was voted to accept the report.

The report of the Committee on Women's Church and Missionary Federations, of the Council of Women for Home Missions, was read by the Chairman, Mrs. Frank M. Goodchild. (See report, page 108.)

It was voted to refer to the Business Committee the question of a Joint Committee with the Federal Council of the Churches of Christ in America and the Foreign Missions Conference, to consider the question of the early evacuation of Santo Domingo and Haiti by American forces.

The report of the Joint Committee on Cities and Urban Industrial Relations was presented by the Chairman of the Committee, Dr. John McDowell, Secretary of the Board of Home Missions of the Presbyterian Church in the United States of America. (See report, page 130.)

It was voted to accept the report.

Dr. C. A. Brooks, Secretary of City and Foreign-Speaking Missions of the American Baptist Home Mission Society, explained the St. Louis Survey.

The report on "City Federations" by Dr. Roy B. Guild, Secretary of the Commission on Councils of Churches of Christ in America, was received without reading. (See report, page 135.)

Mr. Robert P. Wilder, General Secretary of the Student Volunteer Movement, spoke on "Coöperation in Life Service Work."

An address on Work at Ellis Island was given by Dr. L. Ernest Sunderland. (See page 193.)

After the benediction by Dr. Sunderland, the Councils adjourned to meet at 7.45 P. M.

* * * *

Evening Session

A joint session of the Home Missions Council and the Council of Women for Home Missions was called to order at 7.45 P. M., Tuesday, January 10, by Dr. J. B. Markward, Fifth Vice-President of the Home Missions Council and Vice-President of the Board of Home Missions and Church Extension of the United Lutheran Church.

After singing "Come Thou Almighty King," prayer was offered by Dr. L. C. Barnes. "O Little Town of Bethlehem."

Greetings were brought to the session by the following speakers for the kindred organizations which they represent:

Rev. Samuel McCrea Cavert, Associate Secretary of the Federal Council of Churches of Christ in America.

Miss Ruth Crawford, Executive of the Department for Foreign-Born Women of the National Board of Young Women's Christian Associations.

Dr. Edwin Noah Hardy, General Secretary of the American Tract Society.

David Latshaw, Secretary, International Committee of the Young Men's Christian Associations.

Mrs. Ella A. Boole, Vice-President of the National Woman's Christian Temperance Union.

Dr. George T. Webb, Secretary of the Sunday School Council of Evangelical Denominations.

A greeting from the Hon. James J. Davis, Secretary of Labor, was read:

DEPARTMENT OF LABOR

Office of the Secretary
Washington

I very much regret that I have found it impossible for me to come before your meeting and deliver to you personally my message on the Church and Industry.

These institutions, unfortunately, are not coupled up as often as they should be. There should be more coöperation, and a greater sense of responsibility each for the other.

Our religion determines our relationship toward the world. In this world the most important thing confronting us is industry. It has always been so. Jehovah saw fit to make it a natural law that by the sweat of our brow we should eat bread. But it was never intended that our relationship to the Creator and the Universe should be overshadowed by the industry in which we engage during the week, for Jehovah commanded "Thou shalt have no other gods before me."

The best that is in us is possible only when our relationship to God and to our fellow-men is right. That is as true in industry as in Church—more so, for we do not live in the Church. When Christ gave us the Golden Rule he meant that we should use it in our daily lives—that meant in industry.

The Church, as the guardian of our religious ideals and institutions, has a great duty to industry, because that is the greatest field for endeavor. We talk about the high cost of living and we blame capital and we blame labor. We say it is the profiteer, and it is, but we fail to properly brand him. He is any man, whether capitalist, or laborer, who seeks more than a just profit; who gives less than a dollar's worth for every dollar received. If a man's heart is right, if he abides by the Golden Rule, he will neither expect nor take what is not justly due him. I speak with emphasis when I say that one of the greatest opportunities of the Church for service to society today lies in instilling into all alike—laborers, store-keepers, manufacturers, professional men, and others—the desire for rendering a just service for a just compensation—that will eliminate the profiteer, and give every man a chance to earn and receive a good living without injury to his neighbor.

(Signed) JAMES J. DAVIS.

The report of the Joint Committee on Comity and Coöperation was presented by the Chairman, Dr. Lemuel C. Barnes, Secretary of English-Speaking Missions and Indian Work and Acting Secretary of Latin North America of the American Baptist Home Mission Society. (See report, page 138.)

It was voted to adopt the report and recommendation.

An address on "The Larger Implications of Coöperation" was delivered by Dr. Floyd W. Tompkins, Rector of Holy Trinity Church, Philadelphia, Pa.

After prayer by the speaker, the Councils adjourned to meet at 9.30 A. M. tomorrow.

* * * *

Wednesday, January 11

Morning Session

A joint session of the Home Missions Council and the Council of Women for Home Missions was called to order at 9.50 A. M., Wednesday, January 11, by Dr. Charles L. Thompson.

Rev. Orlando Shay offered prayer.

The report of the Committee on Church Building was presented by the Chairman of the Committee, Mr. Joseph S. Wise, Treasurer of the Board of Home Missions of the Reformed Church in the United States. (See report, page 117.)

It was voted to accept the report and approve the recommendations.

Mrs. D. Everett Waid called attention to the great service and coöperation rendered by Christian architects.

Miss Irene Haislip, Secretary of the Woman's Auxiliary of Lexington Presbytery, Synod of Virginia, spoke on the need of evangelistic literature for the sixty thousand blind—leaflets, Christian literature, etc.

The report of the Committee on New Americans was presented by the Chairman of the Committee, Mrs. D. Everett Waid. (See report, page 185.)

Miss Amy Blanche Green, Executive Secretary of the Bureau of Foreign Language Literature explained the work of that Bureau.

It was voted to accept the report and approve the recommendations.

Dr. Hastings H. Hart, of the Russell Sage Foundation, spoke on "How to Give Wisely \$25,000 to \$1,000,000."

The Hon. Daniel S. Remsen, of the New York Bar, spoke on "Wise Public Benefactions and their Creation Under the Uniform Trust for Public Uses."

Dr. G. W. Hinman, San Francisco, official representative of the Oriental Missions Council, brought greetings from that body.

The report of the Committee on Utilizing Surveys was presented by the Chairman of the Committee, Dr. Lemuel C. Barnes, Secretary of English-Speaking Missions and Indian Work and Acting Secretary of Latin America. (See report, page 222.)

It was voted to accept the report.

The report of the Business Committee was presented by Dr. Charles A. Brooks as follows:

REPORT OF THE BUSINESS COMMITTEE

1. The Executive Secretary of the Home Missions Council brought to the attention of the Committee a request for consideration of the need of suitable religious literature for the blind.

It is recommended that a Committee of five be appointed to investigate the situation and report to the Joint Administrative Committee. Dr. Anthony and Dr. Forsyth are empowered to name the Committee after conference with the Council of Women for Home Missions.

2. Repeated suggestions have been made that something be presented for the consideration of the Councils covering the matter of bequests and trusts for Home Missions, the Committee therefore

Recommend that a Committee composed of Dr. C. L. White, Dr. C. E. Burton and a woman to be named by the Council of Women for Home Missions, be appointed to make inquiries in this field and report to the Joint Administrative Committee.

3. Regarding several suggestions in reports concerning standardization of Home Mission salaries and service, it was voted to

Recommend that the principle be approved and that a Committee, to be named by the Joint Administrative Committee, be appointed to give thorough consideration to the matter and report to the Joint Administrative Committee.

4. The Committee considered the request of the chairman of the Recruiting Committee and voted to

Recommend that the request of the Recruiting Committee for a sufficient budget to provide for the enlargement of the work of the Committee be approved in principle and the details be referred to the Joint Administrative Committee for practical consideration.

5. A request having been received for the approval of the Council regarding the plans for group and national conferences on Indian work was considered, and it was voted to

Recommend that the holding of such conferences be approved and that the representatives of the interested Boards be requested to bear the expenses of their representatives and the Home Missions Council bear the expenses of the Associate Secretary.

6. It was *recommended* that the request for scholarships for Indians be referred to the Indian Committee.

7. The matter of the "Missionary Review of the World" was discussed at considerable length and it was voted to

Recommend (1) That the importance of subsidies for the REVIEW be called to the attention of the various constituent Boards and

(2) That the two Committees of the Councils on the REVIEW be asked to take under fresh advisement the entire relation of the REVIEW to the various Home and Foreign Councils and Conferences, and consider any possible new aspects that may be discovered to place the REVIEW on a more assured basis, and at the same time increase its service to these same Councils and Conferences.

8. It was *recommended* that all requests for appropriations be referred to the Joint Administrative Committee.

9. It was *recommended* that a Committee of three be appointed to confer with similar Committees from other bodies relative to American responsibilities in Haiti and Santo Domingo; this Committee to consist of Mrs. F. S. Bennett, Dr. D. D. Forsyth and Dr. George R. Hovey.

The following report of the Committee on Committees was presented by Mrs. Effie L. Cunningham and was adopted:

Your Committee on Committees would nominate the following as chairmen of the respective Committees:

Alaska—Paul de Schweinitz.

Church Building—Joseph S. Wise.

Cities and Urban Industrial Relations—John McDowell.

Comity and Coöperation—Lemuel Call Barnes.
Indian Missions—Elmer E. Higley.
Migrant Groups—Mrs. May Leonard Woodruff.
Mormonism—Frank L. Moore.
Negro Americans—George R. Hovey.
New Americans, Including Hebrews—Mrs. D. E. Waid.
Orientals and Hawaiians—George L. Cady.
Publicity—Ralph Welles Keeler.
Recruiting the Home Mission Force—William S. Beard.
Spanish-Speaking People in the United States—Mrs. J. W. Downs.
Town and Country (Including Mountaineers)—Rolvix Harlan.

Respectfully submitted,

Charles E. Shaeffer, *Chairman*

A. E. Cory

C. G. Hounshell

Mrs. Philip M. Rossman

Mrs. F. W. Wilcox

Mrs. Effie L. Cunningham

Mrs. H. N. Price

Committee.

A devotional service was conducted by Dr. John M. Moore, pastor of Marcy Avenue Baptist Church, Brooklyn, N. Y., from 12.00 to 12.30 P. M.

The meeting then adjourned.

* * * *

Afternoon Session

A session of the Home Missions Council was called together at 2.30 P. M. by Dr. Charles L. Thompson, President of the body.

Prayer was offered by Dr. R. D. Lord, pastor First Baptist Church, Brooklyn, New York.

The report of the Budget Committee was presented by the Chairman of the Committee, Dr. Charles L. White, Executive Secretary American Baptist Home Mission Society as follows:

REPORT OF THE BUDGET COMMITTEE

Your Committee takes pleasure in recording the fact that the Council received last year most efficient service on a very small budget of expenditure. This was due to the spirit of coöperation on the part of all the officers and employees, and the economical overhead administration. The actual expended budget was approximately \$19,000. No Home

Mission agency, in our judgment, received more, or better service for its money than has our Council.

Your Committee recommends that the Joint Administrative Committee be authorized to apportion to the coöperating Boards and Societies the same amounts as were apportioned last year, which yielded from these Boards in cash \$16,134, and in deferred payments \$1,500,—or a total of \$17,634.

Your Committee also recommends that the Joint Administrative Committee be authorized to apportion in detail the budget of expenditures, not to exceed, however, anticipated resources.

JOHN M. McDOWELL,
CHARLES L. WHITE,
SAMUEL BRYANT.
WILLIAM T. DEMAREST.

It was voted to adopt the report.

President Thompson spoke briefly on the report.

The report of the Committee on Nominations was presented by Dr. L. C. Barnes and was adopted as follows:

*REPORT OF NOMINATING COMMITTEE HOME
MISSIONS COUNCIL*

President—Charles L. Thompson, LL.D.
First Vice-President—David D. Forsyth, D.D.
Second Vice-President—S. Leslie Morris, D.D.
Third Vice-President—Charles E. Schaefer, D.D.
Fourth Vice-President—Abram E. Cory, D.D.
Fifth Vice-President—J. B. Markward, D.D.
Sixth Vice-President—R. L. Russell, D.D.
Executive Secretary—Alfred Williams Anthony, LL.D.
Associate Secretary—Rev. Rodney W. Roundy.
Recording Secretary—Ralph Welles Keeler, D.D.
Treasurer—Samuel Bryant.

Dr. L. C. Barnes took the chair.

It was moved that Dr. Charles L. Thompson be requested to put into form for printing and distribution the remarks made by him at the opening of the Council.

The following report was adopted:

The Committee to Approve Minutes reports it has carefully read the minutes of Meetings held on January 8, 9 and 10, and finds them to be correct as recorded.

GRANT K. LEWIS.

It was voted that the office be responsible for approval of minutes not approved above.

A meeting of the new Executive Committee was called at the adjournment of this meeting.

It was voted unanimously to reaffirm the action as recommended by the Committee on Plans and Policy by which changes were made in Article IV of the Constitution. (See page 53.)

A resolution of thanks to the pastor and officers of the Church for their hospitality and courtesy was adopted.

It was voted to refer all unfinished business to the Joint Administrative Committee.

After prayer by Rev. W. C. Emhardt, director of Church Work Among Foreign Born, of the Department of Domestic Missions of the Protestant Episcopal Church, and Dr. J. B. Markward, of the Board of Home Missions and Church Extension of the United Lutheran Church, and the benediction by Dr. Charles L. Thompson, the Fifteenth Annual Meeting of the Home Missions Council adjourned *sine die*.

RALPH WELLES KEELER,
Secretary.

EXECUTIVE COMMITTEE

A meeting of the Executive Committee of the Home Missions Council was called by Dr. Charles L. Thompson, in the Marble Collegiate Church, New York City, at 3.25 P. M., Wednesday, January 11, 1922.

The following were present: C. L. Thompson, R. W. Roundy, L. C. Barnes, A. W. Anthony, J. S. Wise, J. B. Markward, C. L. White and R. W. Keeler.

The following were elected members of the Administrative Committee:

Dr. L. C. Barnes, Baptist.
Dr. G. L. Cady, Congregational.
Dr. D. D. Forsyth, Methodist Episcopal.
Dr. C. L. Thompson, Presbyterian, U. S. A.
Dr. A. E. Cory, Disciple.
Dr. J. B. Markward, Lutheran.
Dr. C. E. Schaeffer, Reformed Church in U. S.

Adjourned.

RALPH WELLES KEELER,
Secretary.

Report of Officers

Home Missions Council

REPORT OF THE SECRETARIES

As we review the experiences of 1921 in the field of Home Missions numerous reasons for encouragement and gratification appear. The mental unrest of a year ago, a part of the aftermath of the Interchurch World Movement, has for the most part passed away. At least, all bitterness has disappeared; and values of this great Movement, which were beginning to appear a year ago, are becoming more apparent to-day:—

1. Our sense of unity has not been destroyed; on the contrary it has been strengthened. We scarcely question the need of mutual understanding, of fellowship and of joint action. But we want the simplest, the most economical and the most efficient agencies for coöperative action, and we insist, very rightly, that they shall be thoroughly democratic. It is more difficult than ever to formulate anywhere either a plan or a policy and take it to any place and say, "Lo, here is wisdom," and expect it to be accepted. The need of coöperation is everywhere and the sense of the need is more general than ever, but the expression of it must start with the parts, out at the circumference and move toward the center, for hope of actual realization. More of us know this than a year ago, and we know it more clearly.

2. Our vision of the task has become clearer as a geographical mission and less as a sectarian issue. We see entire communities much more clearly; we think of an entire city better than we did; we have entered upon programs and discovered in some of the simpler cases how they can be carried out for an entire state, and we come nearer to thinking in the terms of the entire nation and of whole groups and races and classes than we ever did before. The Interchurch World Movement helped us immeasurably in these respects.

3. Most of our constituent members have handled larger sums of money than ever before; and have been entrusted more largely with the treasure of the Church. This statement needs to be qualified by a recollection of the economical

and financial difficulties of the year. Great sums have been raised and paid into the obligations of the Interchurch World Movement. Some of the Boards in consequence have been obliged to curtail their own plans and expenditures. Yet others have been able to disburse in enlarged undertakings more than before. Despite debts, notwithstanding business uncertainties, high taxes and lessened incomes, the year has been a remarkable year in the consecration of men and means to the work of the Master's Kingdom.

A recognition of these quite obvious facts gives us a larger and purer atmosphere to breathe this year than we had last year. We come here with greater confidence; we look forward with larger hope.

Social and Religious Surveys

One year ago there appeared at our meeting a representative of a committee known as the Committee on Social and Religious Surveys, asking for our coöperation. Only the officers of this committee were named—Dr. John R. Mott, Chairman; Mr. Raymond Fosdick, Treasurer; Professor Ernest D. Burton, Recording Secretary, and Dr. Charles R. Watson, Executive Secretary. The friends who have supplied the funds have preferred to remain anonymous.

The formal action taken last year was as follows:

"The Home Missions Council and the Council of Women for Home Missions look with favor upon the plans of the Committee on Social and Religious Surveys, so far as these plans are now outlined, for conserving survey material in the field of Town and Country and of Cities; and refer to the Joint Administrative Committee the power to decide the details of the coöperation, after conference with representatives of the Foreign Missions Conference."

The Foreign Missions Conference did not give definite commitment to the project. The Committee on Social and Religious Surveys, however, had taken over the survey material, collected by the Interchurch World Movement, and proceeded to lay out a program for bringing certain parts to completion. All of the committees and officers of the two Councils have gradually fallen into the process of full coöperation, although without definite and detailed agreements, such as the action of the Councils a year ago contemplated. The results to date can be summarized under these heads:

1. In the field of Town and Country, a year ago the Committee on Town and Country saw three uses which might be made of the material which the Interchurch World Move-

ment had gathered—(a) a finished compilation of data with such interpretations as the facts warranted; (b) the making of county maps, so far as data permitted, so that the needs of all counties, so far as known, might be visualized, and (c) the write-up of outstanding facts which issued from the material. The Committee on Social and Religious Surveys was requested to render these three services. It found it feasible to make studies of twenty-five counties in twenty-two states.

Investigations in these twenty-five counties have been carried on during the year. The following have been reported as ready for follow-up conferences: Salem County, N. J., Sedgewick County, Kans., Pend Oreille County, Wash., Addison County, Vt., Thompsons County, N. Y., and Columbia County, Pa.

In Salem County, N. J., the first reported as completed, a conference of all parties interested, local, state and national, was held May 24th. A fine statement was made showing conditions as they exist in this typical county on the Atlantic seaboard. To supply some needs and broaden and coördinate the activities of all, it was proposed that a county federation of churches should be organized, and a local pastors' organization was asked to take the initiative. Here was the weak point. No adequate local leadership had been aroused; no one was found to take responsibility; and the information gathered remains as yet unutilized in coöperative action.

A second conference was held in Sedgewick County, Kans., on December 3rd, the outcome of which was a vote to request a somewhat inactive county Sunday School Association, which nevertheless had an active Executive Secretary, to function as the central agency of coöperative church activity in that county. The fact that only three persons from the rural churches of the county were present (perhaps because of very unfavorable conditions of weather), while the attendance of representatives of state and national organizations was good, does not furnish unquestioned assurances that this survey will take hold vitally of the local churches themselves.

These two conferences, coupled with conditions known to prevail elsewhere, raise the question whether the county alone is the natural unit for the union of ecclesiastical bodies in common action, since nearly all ecclesiastical bodies function in areas more nearly corresponding with state bounds.

2. In the field of Cities, our Committee on Cities and Urban Industrial Relations reported last year that in seventy-three cities in twenty-seven states field work was completed in certain sections of one or more of the various surveys undertaken by the Interchurch World Movement. The Committee on Social and Religious Surveys could not take on and

complete the office and field work required by these seventy-three cities. It concentrated its efforts upon the city of St. Louis. Several conferences of parties interested have been held and results of real value have been brought to light for St. Louis; but here again it is discovered that a federation, which is not composed of representatives of the money-spending, missionary, ecclesiastical bodies, is not equipped with the complete resources needful for carrying out a program, comprehensive, far-reaching and expensive.

3. In the field of Indian Missions, which in itself is small and unified, and more definitely under the direction of national home mission boards, as compared with town and country and with cities, and was more nearly finished by the Interchurch World Movement, the entire survey has been carried on and practically brought to completion. Already three conferences have been held, one in New York, one in Muskogee, Oklahoma, and one in El Reno, Oklahoma. The findings in each case have resulted in the formation of small committees to see that recommendations are carried out; and definite allocations of responsibility have been made to different denominations. Other conferences are proposed, seven or eight in number, in which the conclusions applying to definite areas are to be brought home to the people directly engaged in and responsible for the work in these areas.

In all of these fields—town and country, cities and Indian missions—volumes of material, findings and technique, are to be published, which promise to be of large educational and informational value.

Late in the spring, at the request of the Committee on Social and Religious Surveys, a Joint Committee on Utilizing Surveys was created, under authority of their Administrative Committees, of representatives from the Home Missions Council, the Council of Women for Home Missions and the Federal Council. Dr. L. C. Barnes is chairman of this Committee.

In harmony with agreements which were worked out through several conferences a certain amount of publicity material has been given to the press through the office of Dr. R. W. Keeler, chairman of the Joint Committee on Publicity, thus making use of certain matter gathered by the Interchurch World Movement, which had human missionary interest, but belonged to no clearly defined field destined to be explored further. An instance of this kind of material, salvaged for publicity uses by the Committee on Social and Religious Surveys, is the several stories on Community Houses which have recently appeared in many papers, both religious and secular.

Coöperation With the Council of Women for Home Missions

Coöperation with the Council of Women for Home Missions has been intimate and cordial. Practically all of the committees of the Home Missions Council have been joint committees with the Council of Women. Men and women have met together, planned together and worked together with increasing confidence and efficiency. Several differences in organization and methods of operation exist between the two Councils, some of which may well be pointed out:

1. The Council of Women has a more detailed and definite constitution and set of by-laws than does the Home Missions Council. What the women gain in precision, the men make up in flexibility.

2. The Council of Women has a definite membership list, composed for the year of officially appointed delegates from each constituent body. The membership of the Home Missions Council consists *ex-officio* of all officials or members of official boards, whose scope of responsibility is co-extensive with that of the organizations they represent. With the women certain definite persons are annual members, while with the men an indefinite number of persons who hold certain offices are members.

3. The Council of Women support their organization almost entirely by income from publications. The Home Missions Council is supported wholly by apportionment of an annual budget among its constituent boards and societies. In the production and distribution of text-books the women's boards, through the Council of Women for Home Missions, exercise editorial and publishing responsibilities, which the general home mission boards have lodged in the Missionary Education Movement.

4. The Council of Women holds its committees to a more rigid and direct responsibility to its Executive Committee and central organization than does the Home Missions Council. The Home Missions Council pursues the policy of bringing together, on nomination of the several boards, the experts in the different fields and of then permitting them to act with so much freedom as will not entangle them in the acts of other committees working in closely related fields, or involve the Council in expenditures beyond the limits of its budget.

These and other differences exist; but in spite of them the Councils are finding it not only possible, but pleasant, and in most respects more effective, to work together.

The joint standing committees of the two Councils have been during the year the following: Joint Administrative, Alaska, Church Building, Cities and Urban Industrial Rela-

tions, Comity and Coöperation, Hebrews, Indian Missions, Migrant Groups, Mormonism, Negro Americans, New Americans, Orientals and Hawaiians, Publicity, Recruiting the Home Mission Force, Spanish Speaking Peoples in the United States, Town and Country, and West Indies; and the following special committees of special significance: Utilizing Surveys, Plans and Policies, Program of the Annual Meeting, and many other similar important subjects.

The Council of Women, realizing its joint interest in the various committees in which it shares, has made many generous grants of money toward the general expenses of the Home Missions Council which bears the burdens of office administration in the fields of these committees.

A special grant from the Council of Women makes the advanced work in recruiting this year possible.

Coöperation With Kindred Organizations

With the Federal Council of the Churches of Christ in America coöperation is close and cordial. Officers of both Councils serve frequently and freely upon the committees of the other. Commissions of the Federal Council and committees of the Home Missions Council have regular interchange representatives of the other body for the sake of full understanding and more complete coördination. This is particularly true of the Commissions on Councils of Churches (state and local), the Church and Social Service, the Church and Race Relations, and International Justice and Goodwill. (The last mentioned commission has close connection in many respects with the Committees on New Americans and Orientals.)

A growing fellowship with the Foreign Missions Conference reveals many subjects which are of common interest, such as the dates and places of our Annual Meetings, publicity methods, uses of the church year, especially with reference to times of appeal and the proportioning of benevolences, the rise of the community consciousness and the creation of community trusts, race relations as they reach from this country to other countries and from them to this, the recruiting of young people for the service of the church, the preservation, the housing and the use of missionary literature, and many other important subjects.

In the field of the Council of Church Boards of Education are discovered increasing needs of full understanding and coöperation. We have now a joint committee with this Council for working out a common educational policy in Utah. Problems of recruiting and many problems of finance are seen to concern both groups of workers equally.

With the Young Men's Christian Association and the Young Women's Christian Association we are in frequent contact, having representatives on our committees from both organizations, for few of the problems in cities, in town and country, in lumber camps, among migrant harvesters, connected with Negroes, Indians, Mexicans, Japanese, Chinese, or New Americans of any kind, can be intelligently and adequately dealt with without the coöperation of these great organizations.

With the Sunday School Council of Evangelical Denominations we are maintaining a Bureau of Information concerning Foreign Language Literature—planning special Sunday school lessons for Indians, and working out policies of allocating sole responsibility for publishing Christian literature in a foreign language in a single denomination.

Within the year several fruitful meetings have been held of what has been called The Consultative Committee, which is composed of representatives of the Federal Council, the Home Missions Council, the Council of Women for Home Missions, the Foreign Missions Conference, the Federation of Woman's Boards of Foreign Missions, the Council of Church Boards of Education, the Sunday School Council of Evangelical Denominations and the Reorganization Committee of the Interchurch World Movement. Out of these conferences have issued a realization that all of these organizations have common interests: (1) as to their annual meetings (that they shall not conflict), (2) as to certain subjects calling for special stress at particular times, such for example as Race Relations this year, (3) as to harmonizing and coördinating their efforts in recruiting young people for Christian service, (4) as to the development of community consciousness, (5) as to financial conditions and campaigns for benevolence, and (6) as to movement toward unity and new movements which may arise.

Types of Joint Work Now in Progress

Several important pieces of joint work are already in successful operation.

1. In the first place, there is the office of the Home Missions Council, correlating through its agencies the interests of forty-two different Home Mission Boards and Societies, representing twenty-three denominations, and functioning through the activities of eighteen standing committees and innumerable conferences and special committees. The office is a place of information, correspondence and publication. Mr. Anthony is responsible for administration, general oversight and direction. During the year he has visited Porto Rico and the Northwest, and shared in important conferences in Washing-

ton, Oregon, Utah and Montana. Mr. Roundy has specialized this past year in the field of Negro Americans, Indian Missions, work among Spanish-speaking people and the preparation of Home Mission text-books, the review of Home Mission books and the writing of articles on home mission subjects and has done a large amount of general work. The extent of his services will appear from reports of several committees. Miss Gould has been in charge of the office, the staff of office helpers, the supplies, printing, literature and files, and has been hostess to receive callers, give information and make appointments, besides doing a large amount of clerical work. Miss Greene, in an office in the next building below us, has been in charge of the Bureau of Information; and Miss White, on the same floor, but across the hall, has set up an extensive program of coöperating with all recruiting agencies.

2. The Bureau of Information, in charge of Miss Amy Blanche Greene, has rendered conspicuous service during the year. Maintained most generously at the expense of the Board of Home Missions and Church Extension of the Methodist Episcopal Church, it has (a) been ready to furnish information to any denomination respecting practically any piece of literature published in a foreign language in this country (b) brought about the coöperation of four denominations in publishing a Slovak paper and of three in publishing an Italian paper, and has considered plans for publishing a joint paper in other languages, (c) has issued through foreign language papers a Christmas message in 1920, a labor day message in 1921, and is preparing an Easter message for 1922, (d) has published a Manual on Sunday School Literature in Foreign Languages, (e) has arranged for the publication of five Racial Group studies by the house of George H. Doran Co., and (f) has under way the preparation of tracts in foreign languages on seven great doctrinal themes. This is one of the finest pieces of highly skilled, technical service rendered by any church agency and we are all greatly indebted to the Board of Home Missions and Church Extension of the Methodist Episcopal Church and to Miss Greene for making this available to all churches.

3. Through our office different denominations are making payments of money, which support Religious Work Directors in six government schools for Indian youth. In Riverside, California, is the remarkable instance of a city federation becoming incorporated for the sake of holding title to a piece of property which will be used at Sherman Institute, a government school six miles away, for the religious needs of Indian boys and girls who themselves, or whose parents,

elect Protestant influences and Protestant religious instruction. This federation has purchased the land and itself raised six thousand dollars for a building, while the Church Erection Boards of several denominations are proposing to make grants toward the building which, when completed, will cost about \$20,000.00.

4. In the field of recruiting, enabled by a special grant from the Council of Women, Miss Jessie Dodge White has in three months' time set up an effective and promising arrangement for coöperative relationship and action. Already she has contacts with about 400 young people and has discovered about 50 groups which are banded in a Fellowship for Home Service.

5. In the field of publicity, Dr. Ralph Welles Keeler, though moved from New York to Chicago during the year, has continued his valuable services, giving Home Mission news, common to us all, to a long list of religious and missionary papers and many secular papers, which welcome this kind of material. Evidences of a wider use of this news matter than ever before have come to us.

6. While not administratively connected with the Home Missions Council, the coöperative work in Porto Rico and in Santo Domingo should be mentioned. The Evangelical Union of Porto Rico (a) has allocated territory so as to prevent overlapping, (b) maintains the Evangelical Seminary of Porto Rico, which serves as a training school for the ministers of all denominations, (c) publishes a common Evangelical paper, (d) holds joint summer institutes for pastors, and (e) conducts United Evangelistic Campaigns.

7. In the Dominican Republic coöperation has taken an even more pronounced type of unity. Under one organization, known as the Board for Christian Work in Santo Domingo, five Boards, representing three denominations, have put their money into a common treasury, purchased property, engaged a superintendent and are opening mission work as one Protestant Christian force.

8. The Union Church of the Canal Zone, one organization with four congregations, at Cristobal, Balboa, Pedro Miguel and Colon, under the American flag, yet in essentially foreign territory, has this year come under a committee, set up by the Federal Council, yet composed of both Home and Foreign Mission representatives and has received grants of money from church erection boards of different denominations. Reversionary rights to the title of this property are vested in the Federal Council, thus safeguarding all investments from diversion, either to private uses or in unevangelical channels.

9. The Hawaiian Evangelical Association is looking to us

for friendly ecclesiastical fellowship here in the homeland; and we have been glad to respond with sympathy and some practical suggestions in the field of relations with Orientals and literature for their use.

10. The conspicuous instance of effective coöperation in a single state, begun in Montana in the summer 1919, as the EVERY-Community Service Endeavor, has continued with increased usefulness and a clearer vindication of the sound principles upon which the movement was inaugurated. Allocations originally made have been reviewed and readjusted, as changed conditions warranted, and the plan has stood the test of initiating and assimilating several strong personalities who have newly come into the state in important administrative positions. The state is proven to be a workable unit of coöperation, because of its close approximation in area to the effective administrative organizations of the church, such as dioceses, synods, conferences, conventions and districts.

This plan could easily be carried out in other states, were it not for two reasons: (a) a feeling of distrust for all movements originating at a distance, lest they be undemocratic, and (b) a suspicion that surveys are idle and get nowhere, and this is supposed to be nothing but another survey. Both of these objections are due in no small measure to the failings of the Interchurch World Movement. Nevertheless there are prospects that a similar movement can be successfully begun this coming summer in at least one state.

11. We have membership in the General Committee for Immigrant Aid at Ellis Island, a committee which originated several years ago through action of the Council and has been enlarged in its scope to include all agencies doing voluntary welfare work on the island, Jewish and Catholic, as well as Protestant. Very important improvements in this service are now in process.

12. Our Committee on Cities and Urban Industrial Relations recognizes that there is a very great field for exploration as to methods of coöperation and effective joint action in cities which have federations or councils of churches. These federations, or councils, occupy an important position in the growing community consciousness of Christians and churches, but have not yet discovered ways of becoming related to the money-spending missionary agencies of the different denominations; and cities, under present conditions, with their large populations of Negroes, Jews and New Americans, call for new programs with large resources of wisdom and means behind them.

13. In addition to bodies already named, we participate in fellowship and work, through varying degrees of intimacy

and responsibility, with a large number of organizations including the following: the American Bible Society, the American Tract Society, the Missionary Education Movement, the Committee on Coöperation in Latin America, the Montana Home Missions Council, the Utah Home Missions Comity Council, the Interdenominational Council on Spanish-Speaking Work in the Southwest, the Oriental Missions Council on the Pacific Coast, the Colorado Home Missions Council, the Idaho Home Missions Council, which has but recently come into existence, and a large number of organizations, less religious in character, which are nevertheless doing important work in the fields where we work, such as the American Red Cross, Community Service, Inc., American Country Life Association, and similar bodies engaged in philanthropy, charity, education, and even banking and law.

14. Our relations with different departments of government service have never been so cordial and intimate. Particularly does this apply to the departments dealing with Indians, with Immigrants, with Alaska, and with Education.

Some Major Problems

The Christian forces of the world are hampered today by a mass of machinery, largely inherited from the past, much of which is archaic and impracticable. Organizations have been created for almost every conceivable phase of thought, conviction, faith, impulse, charity, good-will, or decency; and the process of creating new organizations still goes on. Almost every person newly discovering a need—regardless of whether the need itself is new, or is already fairly well met—forthwith launches a new enterprise. Few of the old enterprises really die and are finally laid away, and consequently there are wasteful divisions of forces, overlapping, competition and inefficiency. If ever political bodies have been fettered by so-called “red tape,” ecclesiastical bodies are now fettered by the confusion in the midst of their over organized and cumbersome groupings. The marvel is that fellowship and good-will are so persistent and so effective in the midst of diversities, duplications and rivalries. The great promise is *that good-will does prevail and is becoming more effective.*

1. One great problem is, to state it negatively—How shall we keep people from organizing any new body?—and to state it positively is—How can we combine and simplify organizations already existing? This is a problem for denominations to solve, as well as for the church at large.

2. Another great problem is, How shall we put in practice the principles of Christian stewardship? Tithing may bring in money, but it is not an adequate expression of the Christian principles of giving. Collections, every-member canvasses,

and financial campaigns and movements of various names and kinds may have value, but none seem yet to set forth clearly the full principles of Jesus. Real Christian stewardship involves the giving of self as well as of money—"the gift without the giver is bare"—and the exercise of soul sympathy toward the object to be benefited. Simply to put money into a hopper, and be told that it will do good, is not of itself a Christian deed, although it has meritorious aspects and in many circles is extolled as a full expression of Christian stewardship. No, there is another side of stewardship, which is not often coupled with it as it should be, that is *intelligent understanding and sympathetic participation*. At this point the necessity of informing givers, and of reporting to donors, and of using all the means of explanation and of appeal, which are included under the heads of "publicity" and "promotion of interest," appears. There can be no sound practice of stewardship which does not involve intellectual apprehension of, and volitional commitment to, the objects benefited, or to be benefited. Few, if any, of us have yet worked out the problems of stewardship in these comprehensive terms.

3. Another great problem today arises around questions of race. We do not yet clearly perceive what lies back of prejudice, and hate, and passion, whether the causes are chiefly economic, religious, esthetic or physical—or are a combination of these and others. The Negro is the object of mob passion in the North as well as in the South, in South Africa as well as in America, and in many places where formerly he was treated with favor. The Jew is "baited" here in the United States, and not alone in the medieval surroundings of some European states. The Japanese has succeeded to the undesirable estate of the Chinese of a generation ago on the Pacific Coast. How few of us yet, even of the better class Christians, have really broken down these "middle wall" partitions between races, classes and groups. It is a great and a pressing problem.

4. We have not yet discovered an adequate working program for the local church, which the church can—or at least will—take and put into practice. The local church is in a new environment. It is not surrounded now by the old simple arrangement which was once called a neighborhood. Its people change and move; the radius of daily motion is not now a quarter of a mile or half a mile at most; but twenty miles, or fifty miles, or more; the people who sleep or work near the meeting houses are not now from one race, or one class, or one station. If the church follows the program of former days she labors in vain. And most of us are busied with overhead organizations and adjustments. Who has yet

lifted the local church to an understanding of her real situation and a recognition of the methods which must now be employed?

Our tasks are not finished. There is a long look ahead for our Master to work in and through us for His Kingdom.

Conclusion

In conclusion it may be well to repeat a characterization of the Home Missions Council which was given one year ago. The Home Missions Council is not an overhead organization. It is simply the common meeting ground of the Boards, in the person of their secretaries, their staffs, and their managers; where experiences and plans are interchanged; sentiments are formulated which pertain to all; a distribution of responsibility is made among those who will join in common tasks; and only those things are done which the constituent members wish done, and are not themselves doing, or are unable to do alone. An exact definition of these tasks, which should be undertaken by the Council, because none of the Boards are now doing them, or if doing them, cannot do them as well singly, is difficult, and will vary from year to year. What the Council shall undertake to do must be determined by the Council itself, in view of the wishes of its constituent Boards. It is not for the executive staff, nor for any of its committees, to determine, unless instructed thereto. In our present meeting we are confronted with the question in several forms—How much shall be undertaken by the Home Missions Council in behalf of the Boards, because the Boards deem this the more economical and the more efficient way of action? or—which is but another way of putting the same question—How large an assignment of a task to one or more Boards may be made, in the benefits of which all the Boards may share? This is a problem in Board altruism. Are the Boards better prepared to contribute money for certain common interests? Upon the answer to these questions depend the program and the budget of the Home Missions Council for the ensuing year.

The office of the Home Missions Council is a clearing house for Christian service. The officers are grateful for consideration shown, and for support given; they welcome suggestions of every kind; they need the support of prayer.

Respectfully submitted,

ALFRED WMS. ANTHONY,
Executive Secretary,
RODNEY W. ROUNDY,
Associate Secretary.

Proceedings of the Annual Meeting of the Council of Women for Home Missions

*Separate Sessions**

Chapel of the Marble Collegiate Church, 1 West Twenty-ninth Street,
New York, N. Y.

The registration showed attendance of the following :

VOTING MEMBERS

Baptist

Mrs. C. W. Aiken	Mrs. William A. Hill
Mrs. Charles A. Brooks	Mrs. Orrin R. Judd
Mrs. George W. Coleman	Mrs. James E. Norcross
Mrs. Frank M. Goodchild	Mrs. Katherine S. Westfall
Miss Jessie Dodge White	

Christian

Mrs. Athella M. Howsare	Mrs. Lindsay F. Johnson, proxy for Mrs. Alice M. Burnett
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Congregational

Mrs. Newton B. Hobart	Mrs. Edward H. Scott
Mrs. F. W. Wilcox	

Disciples of Christ

Mrs. Anna R. Atwater, proxy for Miss Daisy June Trout	Mrs. Effie L. Cunningham Mrs. D. Clinton Johnson
Mrs. Ethel O. McCormick	

Evangelical

Evangelical Association

Mrs. F. Egger, proxy for Mrs. W. L. Naumann	Mrs. E. M. Spreng
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United Evangelical

Mrs. Frank S. Becker, proxy for Mrs. W. J. Gruhler	Miss Emma D. Messinger
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Friends

Miss Marianna Brown, proxy for Mrs. Mary Miars Harold

Lutheran

Mrs. E. C. Cronk	Mrs. Philip M. Rossman
Mrs. Charles L. Fry	Mrs. G. B. Young
Mrs. Franklin Fry, proxy for Mrs. Helen C. Beegle	Miss Cora Young, proxy for Mrs. J. G. Traver

Methodist

Free Methodist

Mrs. Charlotte T. Bolles	Mrs. Mary L. Coleman
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*See pp. 47 to 63 for joint sessions.

Methodist Episcopal

Miss Carrie Barge	Mrs. Mary Fisk Park
Mrs. David D. Forsyth, proxy for	Mrs. Lillian Leonard Slack,
Mrs. Walter Raymond Brown proxy for	Mrs. W. P.
Mrs. W. H. C. Goode	Thirkield
Miss Alice M. Guernsey	Mrs. D. B. Street
Miss E. Jean Oram	Mrs. May Leonard Woodruff

Methodist Episcopal, South

Mrs. Lee Britt	Miss Sara Estelle Haskin
Mrs. J. W. Downs	Mrs. Luke G. Johnson
	Mrs. H. R. Steele

Presbyterian

Presbyterian, U. S.

Miss Irene Haislip,	Mrs. H. N. Price
proxy for Mrs. John Bratton	Mrs. W. C. Winsborough

Presbyterian, U. S. A.

Mrs. Fred S. Bennett	Miss Elinor K. Purves
Mrs. H. C. Louderbough	Mrs. Charles L. Thompson
	Mrs. D. E. Waid

United Presbyterian

Mrs. Henry Bewkes	Mrs. John S. Crawford
Mrs. Wm. S. Cook	Mrs. John Ferguson
	Mrs. I. H. Milliken

Protestant Episcopal

Mrs. George Biller

Reformed

Reformed in America

Mrs. John S. Allen	Mrs. Taber Knox
Mrs. John S. Bussing	Mrs. Edward S. Ralston
Mrs. James E. Graham	Miss Elizabeth B. Vermilye

Reformed in U. S.

Miss Carrie M. Kerschner	Mrs. B. B. Krammes
	Mrs. Edwin W. Lentz

Y. W. C. A.

CONSULTING BOARDS

Miss Crystal Bird	Miss Juliette Derricotte
Miss Eva D. Bolles	Miss Bertha Eckert
Miss Dorothy Cate	Miss Almira Holmes
Miss Ethel Caution	Mrs. Concha Romero James
Miss Ruth Crawford	Miss Susie Meek
Miss Edith Dabb	Miss Juanita J. Sadler
Miss Ella Deloria	Miss Frances Williams
	Mrs. Cordella A. Winn

W. C. T. U.

Mrs. Ella A. Boole

* * * *

Monday, January 9, 1922

Morning Session

The meeting was opened with a series of brief prayers.

The minutes of the last Annual Meeting were accepted without reading.

Message of the President

The President, Mrs. Bennett, contrasted experiences of a recent trip to the Pacific Coast with those of a trip taken several years ago. On her previous visit it had been necessary to explain very carefully what the Council was, what were its aims, and what it was doing, while during the trip from which she has just returned she found that the knowledge of the organization was widespread and that on several occasions she was asked to speak as representative of the Council, the fact that she was traveling as President of and in behalf of the Woman's Board of Home Missions of the Presbyterian Church being entirely overlooked.

Mrs. Bennett felt that there was no message that she could bring to the Council that would be more cheering than that the women all over the country are thinking with the Council and welcoming the opportunity of coming together in thought, in prayer, and in service.

Report of the Executive Secretary

The Executive Secretary read extracts from her report.

VOTED to accept the report of the Executive Secretary with thanks for all it represents of faithful and very efficient service.

Report of the Treasurer

The Treasurer, Mrs. Judd, read her report.

VOTED to accept the report of the Treasurer with appreciation of the work on the Treasurer's books done in the office.

The Chair called attention to the fact that the balance at the end of the year was only slightly larger than that at the beginning of the year; that the Council had not during the year accumulated much surplus, its present balance having been accumulated during previous years.

Some of the Council members expressed gratification at the way the Council had handled its business and the Chair credited the highly satisfactory results attained to the careful management and large service of the Committee on Study Courses and Literature under the leadership of its chairman, Mrs. Allen.

The Chair stated that a Budget Committee had been appointed at the recent meeting of the Executive Committee and would report on Wednesday afternoon.

Chautauqua

The Chair explained that the Chautauqua Home Missions Institute is not a regular School of Missions, but an institute carried on directly by the Council in cooperation with a local committee.

The Executive Secretary read the report of the Committee on Chautauqua, presented by its chairman for 1921, Mrs. Samuel Semple.

VOTED to accept the report of the Committee on Chautauqua.

Farm and Cannery Migrants

The chairman of the Committee on Migrant Groups, Mrs. Woodruff, reported briefly concerning the work for Farm and Cannery Migrants.

She stated that the Committee had considered extending the work to other sections of the United States and that lack of funds had prevented so doing.

Student Work

The Executive Secretary stated that in response to a recommendation of the Committee on Recruiting the Home Mission Force, the Council of Women for Home Missions had pledged \$3,000 for the work from October 1, 1921, to October 1, 1922, and that the Councils had been fortunate in procuring release for half-time service from the Woman's American Baptist Home Mission Society of Miss Jessie Dodge White to act as Secretary of Recruiting for the two Councils.

Miss White reported briefly, stating that there are on file over 400 names of young men and women students who have expressed interest in Home Mission service; that wherever conferences are held among students, Board Secretaries are procured to present the Home Mission cause and that so many students have expressed a desire to form a national fellowship that the Committee has called a conference of students to be held in February at the University of Illinois.

Limitation of Armaments

Cooperation with the Federal Council in promotion of literature in regard to limitation of armaments was reported.

Mrs. Goodchild reported concerning the National Council for Limitation of Armaments, she and Mrs. Allen having been sent by the Executive Committee as delegates to the

organization meeting in September, and Mrs. Goodchild having subsequently served as delegate.

The question of continued cooperation with the National Council for the Limitation of Armaments was referred to the meeting on Wednesday.

VOTED to adjourn.

EULLA T. ROSSMAN,
Recording Secretary.

* * * *

Wednesday, January 11, 1922

Afternoon Session

The meeting was opened with prayer by Miss Ogg.

Mrs. Edwin W. Lentz was appointed Recording Secretary *pro tem*, in the absence of Mrs. Rossman.

Election of Officers

Miss Elizabeth B. Vermilye was asked to take the Chair during the election, and Mrs. H. N. Price, member of the Committee, read the report of the Nominating Committee as follows:

President—Mrs. Fred S. Bennett, Presbyterian, U. S. A.

Executive Secretary—Miss Florence E. Quinlan

Recording Secretary—Mrs. Philip M. Rossman, Lutheran

Treasurer—Mrs. Orrin R. Judd, Baptist

Vice-Presidents—Mrs. Athella M. Howsare, Christian Church

Mrs. F. W. Wilcox, Congregational

Mrs. Effie L. Cunningham, Disciples of Christ

Mrs. E. M. Spreng, Evangelical Association

Mrs. C. E. Vickers, Friends

Mrs. May Leonard Woodruff, Methodist Episcopal

Mrs. J. W. Downs, Methodist Episcopal, South

Mrs. M. L. Copeland, Colored Methodist Episcopal

Mrs. W. C. Winsborough, Presbyterian, U. S.

Mrs. J. A. Macdonald, Presbyterian in Canada
(Western Division)

Miss Grace Lindley, Protestant Episcopal

Mrs. Taber Knox, Reformed in America

Mrs. Edwin W. Lentz, Reformed in U. S.

Miss Alice E. Bell, United Brethren

Miss Emma D. Messinger, United Evangelical

Mrs. Wm. S. Cook, United Presbyterian

(Signed) FLORA R. LENTZ, *Chairman.*

A separate ballot was cast for each of the four chief officers and one ballot for the sixteen vice-presidents. There

being no nominations from the floor, the candidates presented by the Nominating Committee were declared unanimously elected.

Miss Vermilye welcomed the re-elected President, who accepted the office with expressions of gratitude to the Council for its confidence in her shown by their desire for another year of her leadership, and reassumed the Chair.

Appointment of Chairmen of Committees and Members-at-Large

During the presentation by Miss Harriet Chapell of a stereopticon lecture on the work among Farm and Cannery Migrants, the officers of the Council withdrew and appointed the following chairmen of committees and members-at-large:

Standing Committees

Study Courses and Literature—Mrs. John S. Allen
 Schools of Missions—Mrs. John Ferguson
 Chautauqua—Mrs. John Ferguson
 Women's Church and Missionary Federations— Mrs. Frank M. Goodchild

Special Committees

Student Work—Miss Mary E. Markley
 Office Administration and Finance—Mrs. Orrin R. Judd
 Day of Prayer for Missions—Miss E. Jessie Ogg
 Editorial Council, "Missionary Review of the World"—Miss Florence E. Quinlan

Members-at-Large

Mrs. George W. Coleman Mrs. Luke G. Johnson
 Mrs. Charles L. Fry

The Chair called attention to the fact that the chairmen of Joint Standing Committees are members of the Executive Committee of the Council, and that the following are thus added members of the Executive Committee:

Joint Standing Committees

New Americans—Mrs. D. E. Waid
 Migrant Groups—Mrs. May Leonard Woodruff
 Spanish-Speaking Peoples in the United States—Mrs. J. W. Downs

VOTED that the Joint Administrative Committee be asked to give serious consideration to the question of method of appointment of chairmen of Joint Standing Committees.

Mrs. Judd, Chairman of the Budget Committee, reported the estimated 1922 resources of the Council as

Literature	\$40,000.00
Annual Dues	1,000.00
Balance, December 31, 1921.....	19,534.99
Total.....	\$60,534.99

Mrs. Judd also submitted recommendations for a suggestive budget. The recommendations were taken up seriatim.

VOTED to adopt the recommendations and the suggestive budget in the following form:

- I. VOTED that \$5,000 of the present balance be withdrawn and, at the discretion of the officers, be invested in some interest-bearing certificates, sufficiently liquid to enable the Council to realize on them if needed.
- II. VOTED, in view of recommendation I., that the Council of Women for Home Missions secure a safe deposit box, access to which shall be so regulated that two officers must be present when it is opened.
- III. VOTED, in view of the large expenses for publishing that must be met before returns are received from sale of books, that a revolving fund of \$7,500 be reserved in the Council treasury this year for the use of the Committee on Study Courses and Literature.
- IV. VOTED that \$4,000 be set aside for the work done jointly by the two Councils, such as the work of the Joint Standing Committees, Annual Reports, etc.
- V. VOTED to pay \$750 toward the work of the Committee on Recruiting the Home Mission Force during 1922 (Oct. 1, 1922—Jan. 1, 1923), provided the Recruiting work is continued on the same basis.
- VI. VOTED to devote a sum not to exceed \$2,000 for supervision of the work for Farm and Cannery Migrants.
- VII. VOTED to recommend the following budget for 1922:

Sinking Fund	\$5,000	
Revolving Publishing Fund.....	7,500	\$12,500
Publishing Costs, including \$2,500 for editorial work	\$20,000	
Office Administration	9,500	
Annual Meeting	150	
Conferences and Meetings	1,500	
Schools of Missions	200	
Chautauqua	400	\$31,750
Supervision of Migrant Work	\$2,000	
Joint Work with Home Missions Council	4,000	
Recruiting	3,000	9,000
Contingent Fund		1,250
The Woman's General Committee of the Commission on Inter-Racial Coöperation		500
Total.....		\$55,000

VOTED that thanks be extended to the auditor, Mr. Firth, for his work in connection with the accounts of the Council.

VOTED to refer to the Executive Committee the question of the status of the Committee on Farm and Cannery Migrants.

VOTED that the Executive Committee be asked to take under consideration the rearrangement of the Program for future Annual Meetings in order that the work of the Council of Women for Home Missions may have such presentation as will meet the desires of the delegates from the Women's Boards.

Schools of Missions

Mrs. Johnson, the retiring chairman of the Committee on Schools of Missions, recommended the following as substitute for item "2" under "Standardization" for Schools of Missions and its adoption was voted.

Each mission board cooperating in the interdenominational School of Missions shall appoint a Board representative on the local committee of the School.

At a meeting of the General Committee of the Wilson College School of Missions, held at Chambersburg, Pennsylvania, July 5, 1921, it was voted to recommend to the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions the organization of a new School of Missions for the territory of Northern Pennsylvania and Southern New York.

VOTED to refer to the Committee on Schools of Missions the recommendation from the Wilson College School of Missions in regard to the organization of a new School of Missions for Northern Pennsylvania and Southern New York.

Limitation of Armaments

The Executive Secretary reported that the Executive Committee had voted by mail in September and October, 1921, to cooperate with the National Council for Limitation of Armaments. Mrs. Allen and Mrs. Goodchild reported concerning the meetings of the National Council.

VOTED that the Council continue to cooperate with the National Council without becoming a constituent member.

Recognition of Miss Emery's Service

VOTED that the Council recognize at this time the splendid work of Miss Julia Emery, whose death this week has brought to a close forty years of faithful Christian service

for the Woman's Auxiliary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Homeland Service Conference

The Chair announced that the Committee on Recruiting the Home Mission Force had arranged for a Conference to be held February 17-19, 1922, at the University of Illinois, of representatives of student groups in colleges, who have banded themselves together for Homeland service. The whole question of recruiting will be considered at this conference, and the advisability of forming a fellowship of groups interested in Homeland service. Representatives from the Y. M. C. A., the Y. W. C. A., and the Student Volunteer Movement will be present as observers

The Chair urged that the Conference be borne in mind sympathetically and suggested that if any know of students interested in Home Missions or of outstanding speakers specially qualified to reach students, their names be given to the Secretary of Recruiting

VOTED to adjourn.

FLORA R. LENTZ,
Recording Secretary pro tem.

Reports of Officers

Council of Women for Home Missions

REPORT OF EXECUTIVE SECRETARY

It has been a joy to welcome into constituent membership two more Boards: in January, the Women's Connectional Missionary Society of the Colored Methodist Episcopal Church, and in September the Woman's Auxiliary to the Presiding Bishop and Council, Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, making now a total of nineteen national women's mission Boards and Societies. Some of these boards are entirely independent, some auxiliary to the general boards of the denominations, others are boards composed of men and women on an equal basis, some are for home missions only, others combine home and foreign missions. According to the Constitution, our object is to "unify the efforts" of these organizations "by consultation and by cooperation in action." A glance over the years of our life reveals an ever-increasing consultation and cooperation, not only among our sisterhood of nineteen, but extending in widening and diversified areas.

The National Board of the Young Women's Christian Associations and the National Woman's Christian Temperance Union are Consulting Boards under the provisions of the Constitution, and representatives may sit with the Council at its meetings and serve as members of committees. We have been glad to welcome representatives of the Young Women's Christian Associations on many committees this past year, and have appreciated being invited to send representatives to several of its departmental conferences, especially in the realm of Student Work.

Cooperation

The Council has essayed the difficult task of maintaining active joint committees with three organizations: the Home Missions Council, the Missionary Education Movement and the Federation of Woman's Boards of Foreign Missions of North America. Close cooperation of this sort does not mean a lessening of labors; it costs more hours spent in consultation, more exercise of tact, greater self-effacement. As our

Council is an extreme example of this sort of cooperation we have been frequently asked during these past months whether it pays. Unequivocally the majority answer is, "Yes, because the constituency is served more efficiently and satisfactorily, problems are eliminated at the source, greater breadth of view is assured, better-balanced judgments should result."

Home Missions Council

The Home Missions Council was organized the same year that our Council was, and there has been a continually increasing cooperation between the two organizations, accelerated after the headquarters were situated in the same building. At first it took the form of an invitation to our Council to attend certain sessions of the annual meeting of the Home Missions Council; during the War there was active cooperation in field work.

In response to earnest and repeated solicitation on the part of the Home Missions Council, the Council of Women for Home Missions at the annual meeting in January, 1920, unanimously voted "to express desire for the closest degree of cooperation between the two Councils and to suggest that this cooperation be arrived at through joint committees representing all common lines of work, such committees to consist of men and women, the women to be appointed by the Executive Committee of the Council of Women for Home Missions." For two years now, some sixteen to eighteen such joint committees have functioned; for the past year, these included a joint administrative committee. Gradually the annual meetings of the two organizations have assumed the present composite character, most of the sessions being joint.

The work of the joint committees with the Home Missions Council is reported by the chairmen of the several committees and summarized in the report of the Executive Secretary of the Home Missions Council, therefore needs no detailed mention in this report. Several women's boards are among those financially cooperating in furnishing the support for Religious Work Directors in Government Indian Schools.

Farm and Cannery Migrants

Special attention should be called to the second successful season of the work for Farm and Cannery Migrants carried on by the women's boards. At the last annual meeting of the Council of Women for Home Missions it was recommended that the work be administered through a committee composed of a representative appointed by each of the constituent

Boards or Societies which appropriates a sum for this work. Subsequent formal action approving of this was taken by fourteen boards, while ten boards financially cooperated during the past summer season. Three centers were opened, two serving Polish people at canneries in Maryland, one in an Italian farming colony in Delaware. There were three or four workers at each center, for the most part undergraduate college girls. At each center there was a day nursery, first aid service, and playground work, as well as a daily program similar to that of the Daily Vacation Bible Schools.

It is hoped that many colleges will welcome this opportunity of furnishing workers and also part of the funds needed to support the centers and the workers. Plans are being made to present to campus organizations the matter of "taking shares." It has been decided that gifts from local women's church and missionary federations will be applied toward this work; this year one local federation contributed twenty-five dollars; another has already sent ten dollars toward the work for next year. The boards have also been asked to increase their appropriations. When sufficient money is forthcoming the work will be spread to other sections of the country and be made an all-year service.

The committee having this work in charge has acted as a subcommittee of the joint Committee on Migrant Groups, and a full statement of the work is presented in the report of that committee. An attractive, illustrated leaflet entitled *Migrant Workers in Harvest and Cannery*, containing a short description of the various types of migrant work and an account of the first year's experiment for the farm and cannery laborers, was printed last spring. It gives a comprehensive idea of the need and the method of work. Excerpts from the diaries kept at the centers in 1921 will probably also be put into leaflet form.

Headquarters and Staff

For several years the two Councils have maintained adjoining offices. In May they moved headquarters to a suite on the floor above their previous rooms. The staff has remained the same, with the addition of Miss Jessie Dodge White who serves the two Councils as Secretary of Recruiting. Administrative efficiency indicated that responsibility for office work should not be divided and therefore under the present Secretarial part-time arrangement noted in connection with the item regarding recruiting, the plan of having Miss White's stenographer responsible solely to the Home Missions Council office commended itself, and has been in operation.

The character of the short Thursday noontime informal prayer service of the office forces of the two Councils which was inaugurated in 1919 has lately been modified to include a few minutes of conference and to afford opportunity to center united contemplative thought upon whatever work was immediately uppermost, thus it now partakes of a more concrete and specific nature. It is hoped that an increasing number of friends are joining with us in this weekly period of communion. Whenever on Monday each of the Secretaries of the two Councils is available, the little group meets for a luncheon conference, the primary objects being to coordinate tasks and to engender comradeship. By mutual consent, the meeting is held only when all Secretaries can be present.

Committees

The standing committees on Study Courses and Literature, on Schools of Missions and on Women's Church and Missionary Federations have been augmented by the elevation to that status of the committee on Chautauqua, heretofore a special committee.

The committee on Day of Prayer for Missions at one time a standing committee, and during the last few years a sub-committee of the Committee on Study Courses and Literature, has recently become a special committee. For two years it has functioned solely in joint capacity with a similar committee from the Federation of Woman's Boards of Foreign Missions. Annually, *A Call to Prayer* card and a program for observance of the Day of Prayer for Missions is prepared by this joint committee; a large edition of each was off the press in early November. This year, for the first time, Canada will join with the States, hitherto having observed a day in January.

Another joint committee with the Federation is composed of representatives of the Federation and the four nearby members of the Council's Committee on Women's Church and Missionary Federations. This joint committee has as yet not evolved an entirely satisfactory method of service to the local federations. Much thought has been given to the matter but certain factors have seemed to prevent broad constructive plans.

Women's Church and Missionary Federations

Local Women's Church and Missionary Federations assume widely divergent names and forms: some are solely missionary in character, some confine the membership to the societies of evangelical churches, but include activities not primarily missionary, some include organizations of a civic or social

character, some cooperate closely with committees having in charge schools of missions, a few are departments of local councils of churches or church federations, some have a wide range of activities and annually conduct institutes for missionary instruction having paid registrations of several hundreds, others are dormant a good part of each year, active only in connection with the observance of the Day of Prayer for Missions. There are at least one state and two county women's federations. The pioneer unions were organized twenty-five and thirty years ago; the majority date back to the season of the Foreign Missionary Jubilee which swept across the country a decade ago; not a few are the product of the efforts of Mrs. Paul Raymond when she served the Council and Federation as Field Representative in connection with the Laymen's Missionary Movement Campaign in 1918.

The power latent in these local federations has never been adequately tapped. Aid has been rendered to several during the past year in advice as to speakers and leaders of study books, methods of work and lines of activity, the procuring at short notice of a teacher for a relay class, the gathering of information and statistics requested, and the answering of general questions. A few local federations are affiliated with the Council; no systematic attempt has however been made to increase the number thus affiliated.

Study Courses and Literature

The need for study books led to the formation of the Interdenominational Committee for the Home Mission Study Courses and the publication in 1903 of the first book in the home mission series published by the women, it being "a study of national conditions in America from the standpoint of woman's home missionary work." A note from the Editorial Committee in the second volume in this series among other things said: "The full meaning of this book will not be discovered merely by reading it. Home Missionary women will not gather from these pages all which they contain for them if they fail to carry into realization—not the plans themselves, perhaps, but that better thing which grows out of plans presented by someone else, their adaptation to the personal environment. It is earnestly hoped that the minds of the readers of this book will have the characteristics of both a furnace and a mould—a furnace receiving for recombination the multiform plans and hints and helps that the writer presents—a mould in which are shaped, from these, new modes of thought and speech and action."

The next year the preface by the Editorial Committee contained the following: "It is the purpose of the Inter-

denominational Committee for the Home Mission Study Course to present through its annual publications every phase of mission work being done in the United States and its dependencies by the Home Mission Societies of the different denominations. Those taking the course will thus gain year after year an ever-widening view of our country's needs and the responsibility resting upon the Church of Christ. . . . Continuity and proper classification require such a division of subjects as will preserve the unities through the entire series. In following this plan it may occur that one volume of the series will deal only in part, possibly not at all, with the fields or phases of work of a particular society, while another volume may deal exclusively with such work. Let no one, therefore, who has entered upon the study course feel a lack of interest in any book because the broad range of the study may require that year the presentation of other fields than those in which she is especially interested—these will be considered in turn."

It is interesting after the space of years to read these early words, for they express the truth of today. And themes still abound, fresh and untouched, others needing new emphasis. We wonder how many groups have studied the series uninterruptedly from the first.

A few years only sufficed to demonstrate the desirability of a permanent and more formal organization, so in 1908, the Council of Women for Home Missions was organized to serve primarily as a publishing agency.

By 1911 the need for study books for the boys and girls had become imperative and that year the first volume in the junior home mission series was published. Until 1920 these two series constituted the books published by the Council with the exception of an extra book in 1913, and a volume for young people from twelve to twenty which appeared in 1916. This year and last year a book for young people was added to those for adults and for boys and girls. In 1922 an intermediate book will also appear.

One of the Council's largest tasks still remains the annual publishing of the Home Mission study books. In this realm consultation and cooperation have been markedly demonstrated, and by a gradual process which began in 1918, it has come about that all three books for various ages on the current study theme are now published jointly with the Missionary Education Movement. The supplemental material for use with the books is now also jointly published. Whole days are spent, monthly, by the Joint Committee on Home Mission Literature, pondering what theme will be best suited to the date of issuance, selecting authors, critically examining

manuscripts, deciding innumerable details. It takes imagination and foresight to choose wisely a theme for use three years hence; each year the committee has that problem.

The study this year centers around the theme, "Facing Our Unfinished Task in America." *From Survey to Service*, the book for adults by Dr. Harlan Paul Douglass, already well known to study classes as author of *The New Home Missions*, ably presents facts ascertained by the Interchurch Survey and reveals service the Church should be rendering the people, to folks far distant or migratory, to those estranged by difference or prejudice, to those in our midst in the world of physical work. To young people *Playing Square with Tomorrow* by Fred Eastman brings a challenge to choose the road of service rather than that of self-interest. *Stay-at-Home Journeys* by Agnes Wilson Osborne is for the boys and girls nine to twelve years of age; a book of six stories about different kinds of homes.

The Negro in America will be the topic for 1922-1923, the book for adults to be by George E. Haynes, Ph.D., graduate of Harvard, a Negro well qualified to speak for his race; biographical sketches of Negro men and women for intermediate readers by Mrs. L. H. Hammond, author of *In Black and White*; stories of Negro life and accomplishments by Anita B. Ferris for the boys and girls.

Thus the Council serves the women's Boards as publishing and distributing agency for home mission study books and supplementary material, selling at wholesale to Boards and other denominational agencies. It is preferable that retail purchasers procure supplies from denominational headquarters rather than from the Council. For the accommodation of such purchasers a little leaflet citing literature headquarters and denominational agencies of the boards and societies constituent to the Council was printed during the past year.

Schools of Missions

Seventeen interdenominational Schools of Missions are affiliated with the Council, four having joined the group during the past year: Houston, Texas, Illinois-Missouri, Lake Geneva, Wisconsin, and New Orleans, Louisiana. The Council, upon request, suggests leaders and teachers and grants a small sum for three years after affiliation for the purpose of aiding in procuring a teacher for the home mission study books.

A small edition of a four-page leaflet descriptive of the objectives and functions of Schools of Missions and the relationship standardized interdenominational Schools may bear to the Council has been printed. The following is

quoted from the leaflet: "The Council of Women for Home Missions recognizes the School of Missions as a ripe field for recruiting for Christian service in the local church, as well as for definite service in larger fields. As a cooperative agency the Council rejoices in the establishment of these Schools in wisely chosen places and desires to aid in their effectiveness whenever possible. To this end correspondence concerning the establishment of such Schools is invited."

Chautauqua

China, Japan, India and Siam, as well as thirty-four states were represented at the eleventh session of the Home Missions Institute held on August 13-19, 1921, at Chautauqua, N. Y. by the Council of Women for Home Missions in cooperation with the Chautauqua Institution and the Chautauqua School of Religion. There were the usual study classes, conferences, and denominational rallies, the registration totaling 1276. The large and enthusiastic audience in the amphitheatre on Sunday afternoon was addressed by Dr. Cleland Boyd McAfee on "Home Missions and the Nation." Five problems that he pointed out as affecting Home Mission work need to be studied by all of us: (1) How to maintain a healthy nationalism and include it in a forceful internationalism, (2) How to bring groups with contrary interests, such as labor and capital, city and country, into harmony under some common interest which the Church would describe as the Kingdom of God, (3) How to bring different racial groups into one social life, (4) How to deal with congested human masses, (5) How to bring together in unity the agencies and forces that work for righteousness.

Student Work and Recruiting

A year ago in accordance with the policy of having but one committee of the two Councils to face each specific task, the Standing Committee on Home Mission Interests in Schools, Colleges and Young People's Conferences was merged into the joint Committee on Recruiting the Home Mission Force. Early this year, however, a cordial invitation was received from the chairman of the Federation's Committee on Student Work to attend meetings of that committee and actively participate in the deliberations and the work. Joint letters from the Federation and Council have therefore gone out to Christian Associations and Boards in regard to representation at Young Women's Christian Association summer conferences. In view of this situation it was deemed wise to form the women members of the Committee on Recruiting the Home Mission Force into a Committee on

Student Work which could function with the Federation and the National Board of the Young Women's Christian Associations. This was done in September.

A further step in cooperation is the projected Federated Committee on Student Work to be composed of the Student Committees of the Federation and Council, representatives from the Student Department of the Young Women's Christian Association with the addition of women representatives from the Church Boards of Education and the Student Volunteer Movement who are actively at work among women students.

Report of the work of the Committee on Recruiting the Home Mission Force is given elsewhere. The Council rejoices to have been able to make it financially possible to procure the services of a specially designated Secretary of Recruiting and wishes to express its gratitude to the Woman's American Baptist Home Mission Society, the constituent board which released the Secretary for half-time service and to the Secretary, Miss Jessie Dodge White, for assuming this work. The opportunity for service in this realm is limited only by funds available.

Missionary Review of the World

Forty-four years ago the *Missionary Review of the World* started on its career of usefulness. At first it told of foreign missions only but for the past thirty years its scope has included home missions. The present management dates back between five and six years. During this time the number of subscribers and the total receipts have steadily increased, but not enough to make the magazine self-supporting. It therefore finally became absolutely necessary for the "Review" to approach the Boards for direct assistance both financially and in the number of subscriptions. The Council of Women for Home Missions has been glad to do its share toward bringing this magazine before the Boards, the Schools of Missions and the constituency in general. Its value as the only interdenominational magazine presenting world-wide missions cannot be too highly emphasized. To leaders it is indispensable. Officers of local and territorial societies can ill afford to be without its aid in the preparation of programs; study groups find much collateral material in its pages; practical, original suggestions as to methods are given in each issue.

The Council of Women for Home Missions has during the past year continued to provide four pages constituting the "Woman's Home Mission Bulletin" in alternate issues of the "Review." Beginning with January, 1922, the "Bulletin" will

consist of three pages in each issue. During 1921 the articles have for the most part been allied to the study theme or to broad aspects of missionary education; included among the authors were: Miss Emily C. Tillotson, Mrs. Luke G. Johnson, Dr. Henry A. Atkinson, L. A. Halbert, Dr. Rolvix Harlan, Dr. William A. Hill, Dr. Walter Laidlaw, and Dr. T. H. P. Sailer.

Federal Council of the Churches of Christ in America

The President has continued to serve on the Administrative Committee of the Federal Council of the Churches of Christ in America, and a considerable number of other members of our Executive Committee and representatives from our constituent boards have served on its Commissions. Three representatives, Mrs. Philip M. Rossman, Miss Alice E. Bell and Miss Quinlan, attended the Annual Meeting of the Executive Committee of the Federal Council held in Chicago, December 14-16, 1921. A short statement of the year's activities was prepared by the Executive Secretary and a brief presentation of the work of our Council was made at that meeting.

Committee on Consultation

At our last Annual Meeting action was taken by the Council of Women for Home Missions favoring the formation of the Committee on Consultation to consist of three representatives from each of the seven interdenominational agencies. Similar formal favorable action on the part of the other missionary and educational agencies resulted in the formation of such a committee with the President of the Federal Council serving as Chairman. Our representatives are the President, Vice-President-at-Large, and Executive Secretary. This committee has considered a number of matters of common interest and has studied various problems of cooperation. Although it has not consummated any spectacular achievement, its very existence speaks loudly of the growing sentiment on the part of these interdenominational bodies to get together, to think unitedly and to project harmonized plans.

Allied Christian Agencies

There has been for some two years an informal committee on arrangements for a Conference of Allied Christian Agencies Doing Community Work. These agencies include the Federal Council, the Christian Associations, the Sunday School agencies, the World Alliance of the Churches for International Friendship, the Home Missions Council and our

Council. While the work of our Council is national, and the contacts are with Boards, yet we have a community touch through the local Women's Church and Missionary Federations. Various causes have as yet prevented the holding of the contemplated conference. However, on October 31, 1921, an informal meeting of representatives of these agencies was held in Washington, D. C., in connection with the farewell greeting to Mr. Fred B. Smith by President Harding on the eve of Mr. Smith's world-tour in the interest of international friendship and interchurch relations. About a hundred were present, our representatives being Mrs. D. E. Waid, Mrs. H. N. Price, and Mrs. D. B. Street. The essential unity in spirit of the bodies was emphasized and the basic needs for working together: wisdom, faith, good will, patience.

In the report of two years ago we quoted a phrase from the famous Edinburgh Conference: "To loath to differ and to determine to understand," and Dr. John R. Mott's amplification: "To determine to understand, especially those from whom we differ." President Harding made the significant statement at this meeting of the Allied Christian Agencies: "Only understanding is necessary to make a tranquil world." Elihu Root once said: "The difficulty is not with principles, but with understanding each other through the barriers to communication which different ways of thinking and feeling present." It was felt that this informal gathering contributed to the increasing spirit of understanding and cooperation between the agencies.

Limitation of Armaments

As the best method of assisting in the spread of popular sentiment in favor of limitation of armaments, the Council decided to cooperate with the Federal Council and with the National Council for the Limitation of Armaments. This latter Council, with headquarters at Washington, D. C., is made up of various groups, representing farm, labor and religious organizations. Mrs. Allen and Mrs. Goodchild were sent by the Council to attend the organization meeting held on September 23, 1921, and later it was voted that we cooperate with the National Council, Mrs. Goodchild being designated as our representative. Our Council aided in the promotion of the remarkably strong literature prepared by the Federal Council, which included a Church program of suggested topics for November 6-11, 1921 and a four lesson study course, *Steps Toward a Warless World* for use in November, December or January. A letter was sent to President Harding urging that the Conference on Limitation of Armament be opened with prayer daily and various sug-

gestions as to ways in which the churches and especially the women might aid were sent to the Boards.

A Backward and Forward Glance

Annual Reports are prone to lead persons and organizations to self-consciousness, if not undue introspection. The office of Executive Secretary was created in 1919. This, therefore, is the third report the Executive Secretary has presented. The work of the three years has radically but not fundamentally differed. The first year was conspicuously a blazing of a path with attendant problems and surprises. The path was mostly in the sunshine and there was more than one place where it led out to a wonderful vista of opportunity and service. The atmosphere was exhilarating. New experiences, such as the epochal All-Board Conference of the Interchurch World Movement in Cleveland, with the incidental May Day Riot episode, and the never-to-be forgotten assemblage at Atlantic City for the World Survey Conference of the same Movement, made that year one which no subsequent year will duplicate.

The next year was interrupted by a long absence from the office due to illness but was marked by happiness and harmony. The path had become a more frequented byway; the landmarks were familiar. Another year has found the path evolved into a wider road of service, dusty at times, muddy in places, with some sharp curves and dangerous grades, frequently up hill to a disappointing summit, and as frequently leading down from an exalting height to a dull monotonous stretch. At times, tears have rained on the road, and at other times the sun has beaten too hotly, and yet, withal, it has been a pleasant and a profitable journey and the remembrance of it carries fragrance and beauty. For the two lines of the verse which closed the report of last year have proved true:

The New Year brings untrodden ways;
Thy God shall walk with thee.

Our road stretches out before us and on it we see a large company of known friends, of as yet unknown neighbors, of strange peoples, some equipped to serve, others needing assistance, all awaiting our coming; and with feet winged with expectancy, fleet in the service of the King, the Council starts forth on the Road of the New Year.

Respectfully submitted,

FLORENCE E. QUINLAN,
Executive Secretary.

TREASURER'S REPORT
COUNCIL OF WOMEN FOR HOME MISSIONS
Year Ended December 31, 1921

RECEIPTS

Balance, January 1, 1921		\$18,879.03
Sales of Literature	\$39,857.96	
Annual Membership Dues	1,125.00	
Local Federations, Membership Fees..	5.00	
Migrant Workers' Fund, 1921.....	5,624.65	
Migrant Workers' Fund, 1922	20.00	
Miscellaneous Receipts	102.70	
Interest on bank deposits	238.80	46,974.11
		\$65,853.14

DISBURSEMENTS

Chautauqua Institute (less refund \$6.46 for 1920)	\$350.00	
School of Missions, Houston.....	50.00	
Joint Work with Federation of Wo- man's Boards of Foreign Missions	97.60	
Joint Work with Home Missions Council:		
Standing Committees	\$3,200.00	
Recruiting	750.00	
Printing, etc. (less sale of re- ports, \$7.73)	399.82	4,349.82
Migrant Workers' Fund, 1921.....	5,914.76	
"Missionary Review of the World"...	400.00	
Meetings, Officers' Expenses, Com- mittees	1,597.99	
Salaries	4,200.00	
Rent and Office Expenses	3,441.60	
Postage	219.20	
Miscellaneous Expenses	148.67	
Production of Literature	25,548.51	
Total	\$46,318.15	
Balance, December 31, 1921.....	19,534.99	\$65,853.14

Respectfully submitted,

(Mrs. Orrin R.) BERTHA GRIMMELL JUDD,
Treasurer.

AUDITOR'S CERTIFICATE

New York, February 23, 1922.

WE CERTIFY that we have audited the accounts of the COUNCIL OF WOMEN FOR HOME MISSIONS for the year ended December 31, 1921, and that the above statement correctly represents the receipts and disbursements as shown by the books. Cancelled checks for all payments were compared with book entries, and balance shown as on hand December 31, 1921, agrees with bank statements as of that date.

CORNWALL & FIRTH.
Certified Public Accountants,
5 Beekman Street, New York.

*Reports of Committees**

Council of Women for Home Missions

JOINT COMMITTEE ON HOME MISSION LITERATURE

As the eager expectancy of GOING in any life service is more inspiring than ARRIVING, the Joint Committee on Home Mission Literature, representing the Council of Women for Home Missions and the Missionary Education Movement, can report itself still enthusiastically in pursuit of the beckoning goals of the beyond, as well as having attained some definite achievements in the past twelve months.

Perhaps before attempting to visualize these achievements in the briefest fashion, we might refer to the Committee itself—its unity of spirit and purpose; its tolerant atmosphere wherein all the members were very completely themselves, although of varied minds, experiences and opinions, each having major responsibilities in other fields of service and yet all giving themselves earnestly, devotedly, conscientiously to this united endeavor for the wider interest of Home Missions.

The books of 1920-1921 have the following record: Of the book for adults, *From Survey to Service*, by Harlan Paul Douglass, D.D., an edition of 60,000 was published, of which 49,862 were sold (November 30, 1921). An edition of 25,000 of the book for young people, *Playing Square With Tomorrow*, by Rev. Fred Eastman, was issued, of which 23,732 were sold. An edition of 16,000 of the Junior book, "Stay-at-Home Journeys, by Mrs. Agnes Wilson Osborne, was published, of which 12,288 were sold. The total cost of publishing all of these was \$16,630.83. Supplemental material to accompany this series was issued, consisting of: *Suggestions for Programs*, based on *From Survey to Service*, of which the edition was 7,000; *Suggestions to Leaders of Study Classes*, in a 3,000 edition; for *Playing Square With Tomorrow*, an edition of 500 *Suggestions to Leaders* and 1,500 *Suggestions for Programs*; a *Leader's Manual*, for use with *Stay-at-Home Journeys*, an edition of 3,000.

It is interesting to note that the use of former books continued so that in the current year the following copies were sold: *Christian Americanization*, 574; *The Church and the*

*Note—See Page 114 for reports of joint committees with the Home Missions Council.

Community, 7,164; *Serving the Neighborhood*, 2,335; *Mr. Friend-o'-Man*, 2,306.

The Committee is rejoicing that a much-struggled-after ideal promises at least partial fulfillment with the books for 1922-1923—to wit, an earlier appearance.

The Secretary of the Joint Committee, Mr. Franklin D. Cogswell, to whom the entire work is indebted for his unceasing and effective labors, submits the following statement concerning future plans:

Program for 1922-1923

THEME: THE NEGRO IN AMERICA

"For Adults: A study book by George E. Haynes, Ph.D., some time professor of Sociology and Economics in Fisk University, founder of the National League on Urban Conditions Among Negroes, and until recently director of the Bureau of Negro Economics in the United States Department of Labor. Mr. Will W. Alexander of Atlanta, Georgia, director of the Commission on Inter-Racial Coöperation, has worked with Dr. Haynes in planning and partially drafting one of the chapters, that entitled 'The White Man's Mind and Race Relations.' The other chapters deal with such topics as the task and the problems of interracial relations, the Negro mind and public opinion, Negro progress in sixty years, the Negro's offering for democracy, a way to interracial peace. To be ready about April 1, 1922. *Suggestions to Leaders of Study Classes* will be issued to accompany this book.

"For Intermediates: A book by Mrs. L. H. Hammond, author of *In Black and White: An Interpretation of Southern Life* and *The Master Word*. This volume consists of twelve biographical sketches of Negro men and women who have made outstanding achievements in many fields of endeavor, education, community and welfare work, agricultural development, business, music, literature, medicine, and in several branches of the work of the church. To be ready in April. *Suggestions to Leaders of Study Classes* will be issued to accompany this book.

"For Junior Boys and Girls: A book of stories by Anita B. Ferris. These stories are so planned that they describe the home, school, community and church life of Negro boys and girls in different localities and under varying influences. To be ready about May first. A *Leader's Manual* on this book will be provided.

"Supplemental Material: Negotiations have been opened by the Council of Women for Home Missions with the Mission-

ary Education Movement looking toward the possible publication on a joint basis of a picture sheet on Negro life which the Missionary Education Movement has already projected as an addition to its regular picture sheet series, and also for a set of primary picture stories on the Negro as a new title in the series of primary picture story sets.

"Steps have also been taken looking toward the preparation of a pamphlet on the making of missionary posters and the circulation with it, in the form that shall appear most practicable, of specific suggestions on the making of posters to present the Negro theme. This method has been followed, rather than the printing of a set of posters by the Joint Committee, in order to stimulate local church groups to arrange their own posters as a part of their expressional work in connection with their study of the Negro theme.

Program for 1923-1924

THEME: SAVING AMERICA THROUGH HER BOYS AND GIRLS

"In order, primarily, to develop a new constituency in the field of missionary education, the Joint Committee has adopted a somewhat different policy regarding the grading of its books for 1923-1924. It proposes to issue two books for the adult-young people's group; one to be a book of more advanced character, to be recommended especially for those classes for which a book of such character will have a special appeal, and to be promoted also among the general reading public; the other to be of the standard type planned to meet the need of existing types of mission study groups. The Committee is fortunate in securing Rev. Jay S. Stowell, author of several books on missionary subjects, to prepare the standard book. In addition to these two books, the Committee proposes to issue a book for junior boys and girls which is now being planned by a special committee and for which an author will be selected at an early date."

As the greater number of the Boards upon inquiry indicated their preference for individual Board program material for use with the text-books, the Committee has decided to discontinue issuing the program supplements.

To secure greater uniformity in method of distribution, and for guidance in matters of production, it has been decided to request all organizations and users of the books to place their orders in advance, so far as possible. By so doing, the largest discount rate may be secured on the books. The deliveries will be gauged to the needs of the purchasers and will not be in large bulk unless so desired.

Orders should be sent so that the respective groups receive their due proportion; that is, the women's organizations should

order through the Council of Women for Home Missions. Some denominations divide their orders equally between the Council and the Missionary Education Movement, when their ordering agency is a common one for men and women.

The enlarging work and the production requirements of the work made needful the assurance of a definite fund constantly available. The Committee has therefore decided that it is necessary to reserve out of the proceeds of the books \$7,500 to constitute a revolving fund.

An important and new venture is that of the publication of a general Home Mission book for college students, its purpose being to place before students the vocational opportunities afforded through the varied work that is being conducted under the Home Mission Boards. This book will be especially timely in view of the developing work of Miss Jessie Dodge White, the Secretary of Recruiting for the Home Missions Council and the Council of Women for Home Missions. A sub-committee has been given charge of this undertaking, with the hope of procuring such a book at as early a date as is practicable.

A work so complex, so far reaching, as the making of books does not comprehend its essentials in so limited a silhouette as this summary. Much, perhaps the most important, the animating life of it all, has been left to suggest itself. This much we must say, that the Committee is not unmindful that truths indicated or detected by the intelligence alone will remain sterile, that the Spirit must pour on all such thought-seeds the water of life, that only through the heart touched and quickened by the Holy Spirit can result the life, the conviction, the purpose, the action for which all this work is conceived and achieved.

That the books conceived in such realization may be used for the quickening of minds to the deep spiritual values inherent in all the common processes of life is our prayer. The power and blessing of Him who so affectionately entered into simple human activities and needs, healing sufferers at Capernaum, making glad a wedding, feeding a hungry multitude, walking and discussing with unrealizing disciples, restoring a little girl, driving out temple grafters, we invoke to give whatsoever is of worth or value to the books.

Respectfully submitted,

EDITH H. ALLEN,
Chairman.

SCHOOLS OF MISSIONS

The interdenominational Schools of Missions affiliated with the Council of Women for Home Missions report a decided advance for the year 1921. Enthusiasm and optimism radiate from these reports.

The New Orleans School held no session during 1921, because of a change of date from October to January, thus causing a lapse of a little more than a year. Bay View, Michigan, has given no notice of discontinuance, but has failed to operate.

A few statistics may be of value:

<i>Dallas, Texas</i>	
Registration	350
Denominations coöperating	5
<i>De Land, Florida</i>	
Registration	425
Denominations coöperating	6
States represented	24
<i>East Northfield, Massachusetts</i>	
Registration	435
Denominations coöperating	8
States represented	7
<i>Houston, Texas</i>	
Registration	270
Denominations coöperating	8
States represented	7
<i>Illinois-Missouri</i>	
Registration	103
Denominations coöperating	7
Books sold	108
<i>Lake Geneva, Wisconsin</i>	
Registration	162
Denominations coöperating	11
<i>Minnesota</i>	
Registration	1,892
Denominations coöperating	8
Books sold	150
<i>Mountain Lake Park, Maryland</i>	
Registration	106
Denominations coöperating	9
States represented	7
Books sold	140
Volunteers for Home Missions	3
<i>Mount Hermon, California</i>	
Registration	131
Denominations coöperating	9
Books sold	50

<i>Oklahoma City, Oklahoma</i>	
Registration	182
Denominations coöperating	11
Books sold	100
<i>St. Petersburg, Florida</i>	
Registration	450
Denominations coöperating	11
States represented	12
Books sold	700
<i>Wilson College, Chambersburg, Pennsylvania</i>	
Registration	791
Denominations coöperating	11
<i>Winona Lake, Indiana</i>	
Registration	792
Denominations represented	19
States represented	14
Total number of registrations.....	7,603

In addition to these *bona fide* registrations, many hundreds more were present at the lectures and other evening features, at luncheons, and so forth.

Because of the number of affiliated Schools, it is not possible to give all the details and splendid points concerning each one. The story of their achievements through the Mission Study classes, the Bible work, normal work, lectures, demonstrations and pageants, Sunday school training, and so forth would be most interesting.

Your chairman was privileged to attend only one of these School sessions the past year. She was gratified at the large attendance at all the periods of work, and was quite surprised to see large numbers of ministers and Christian men present, especially during the Bible and Mission Study periods with their note books, as busily at work as any of the women. Upon inquiry concerning the presence of these men we were told that they were the ministers and college professors of that large city. They were partaking of the splendid information being given out by Mrs. Hallie Linn Hill and Mrs. Helen Barrett Montgomery in their presentation of the Home and Foreign Mission Study books. This incident but illustrates the extent to which our affiliated Schools are ministering to both men and women in many sections of our land.

The majority of the School Chairmen are so insistent upon an earlier appearance of the textbooks that we would welcome a consideration of the question of fixing the date for the issuance of the books so that it would coincide with the calendar year.

We call attention, also, to the fact that many of the Schools feel that the Council, and particularly some of the Woman's Boards back of their coöperating denominations, do not give sufficient support to their constituency in the

Schools. A fuller coöperation in the way of advertising the Schools in the contiguous territory, officially urging attendance from their constituency, giving attention to the denominational literature and other such features would be appreciated by the Schools. It is evident that such service, when desired by a School, could best be rendered by an appointee of the Board, preferably from the executive or official force. Such help from the denominational Boards would not involve financial assistance but would indicate approval, coöperation and active participation in the objectives of the Schools.

Many Schools earnestly request the Council to assist in forming groups or circuits of Schools in order that the same force of teachers and helpers may pass immediately from one School to another, thus lessening the strain on the School Committee in the building of its faculty, and also the expense, which in the case of some Schools is growing heavy. If such a plan could be made possible, it would also save long stretches of travel and waste of time on the part of the teachers. Therefore we would again emphasize the fact that the Council and particularly the denominational Boards whose women are participating in the interdenominational Schools, have an obligation and an opportunity in this field which, by some, is still unmet.

Perhaps never in the history of the Church in America has the relation of Home Missions and World Redemption been so interlocked. World-wide topics are absorbing the thought of Christian statesmen the world over. A new and strong emphasis upon the actual practice of Brotherhood and the Golden Rule is imperative if the questioning of the world as to the efficacy of the Gospel of Christ to save America is to be satisfactorily demonstrated. We believe these interdenominational Schools of Missions furnish a common forum or platform for the presentation and discussion of such world-wide topics. With the distinct spiritual message which these Schools send forth, the opportunity for world-wide service is immeasurable.

In retiring from the chairmanship of this Committee, we desire to appeal once again for a fuller recognition of the possibilities of our affiliated Schools and a more concrete contribution to their plans and objectives, both by the denominational Boards whose women coöperate in the Schools and also by the Council of Women for Home Missions whose assistance at almost every point would be welcomed.

Respectfully submitted,

MRS. LUKE G. JOHNSON,
Chairman.

WOMEN'S CHURCH AND MISSIONARY FEDERATIONS

The Committee on Women's Church and Missionary Federations would report a year of quiet effort, with no very marked achievement, but with growing confidence in federation possibilities.

Without doubt there exist, all unknown to your committee, many communities in our country where the women's missionary and benevolent activities of all evangelical denominations are united in some form of coöperation. The committee gropes for knowledge of these local unions, wishing to include them in an all-embracing federation of those who work for the coming of the kingdom of our Lord and Saviour, Jesus Christ. To help in gaining this information, question blanks have been prepared to be circulated by the summer schools of missions, and by the various denominational boards to their constituencies in the hope that thus may be acquired useful data concerning any beginnings of federations, and opportunity opened for sympathetic fellowship and suggestions for enlargement.

The Day of Prayer programs, in addition to their devotional purpose, have proved exceedingly valuable in assuring the women of a community of the decided advantages in a more complete federation. To any requests for advice concerning special objects to which federations may designate voluntary gifts, the committee has been delighted to commend the excellent service now being conducted by the Council to the cannery workers, which can be extended only through increased contributions. Every opportunity has been improved to advertise and commend to the federations the literature and studies on the limitation of armaments prepared by the Federal Council.

The committee cannot speak too highly of the careful work of the executive secretary in correspondence, answering questions, classifying information and supplying invaluable help. The Council office is a veritable storehouse of information, inspiration and suggestion.

The relations of the committee with the corresponding committee of the Federation of Woman's Boards of Foreign Missions and with the Commission on Councils of Churches of the Federal Council, have been most amicable; the mists of obscurity in which this triangular Christian effort was involved, are dissolving under genial conferences and discussions, and definite ideas and plans are forming. At the joint

session of the Executive Committees of the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions in January, 1921, the following action was taken agreeable to the three bodies involved:

VOTED

1. That where a Church Federation or Council exists in a community, it is the understanding that from each church there shall be at least three representatives—the pastor, a layman and a laywoman, with such others as these three may desire to add for the work of any particular group, these members to carry due responsibility for the full work of the Federation or Council; the laywoman member to be chosen by the combined vote of the women's missionary organizations of the church and to be appointed by the church.

2. That where a Church Federation or Council exists, there should be an autonomous department of said Federation or Council made up of the women members, which shall be related to the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions according to the Suggestive Constitution and By-Laws published by the Federation and Council; this department to be in full charge of the interdenominational Mission Study work, inspirational meetings, and so forth, as outlined by the Joint Committee of the Federation and Council.

3. That when no Church Federation or Council exists in a community the women of that community shall be urged to organize interdenominationally, according to the Constitution and By-Laws arranged by these two bodies, holding such organization with its various activities until such time as a Church Federation or Council shall come into existence, when they shall hold themselves in readiness to affiliate under the conditions outlined in 1 and 2.

In concluding this rather meagre report the committee regrets the lack of a long list of new federations with which to encourage the Council, but is happy to offer many evidences of a deepening sense of oneness in the Master's work.

Respectfully submitted,

MRS. FRANK M. GOODCHILD,
Chairman.

CHAUTAUQUA

The eleventh annual session of the Home Missions Institute conducted at Chautauqua, N. Y., by the interdenominational Council of Women for Home Missions, in co-operation with the Chautauqua Institution and the Chautauqua School of Religion, was held August 13th-19th, inclusive, 1921. In addition to the chairman, there were present at this session—each rendering valuable service—Mrs. May Leonard Woodruff, Mrs. John Ferguson, and Mrs. J. P. Krechting, of the Council's Committee. Mrs. F. W. Wilcox, the other member of the committee, was prevented from attending by the stress of other duties, but gave much assistance through correspondence. The usual number of Institute sessions were held, and the complete registration totalled 1276, in contrast with 1006 in 1920, and 1160 in 1919. These registrants were from 34 states of our own country, and from China, Japan, India, and Siam. They represented 22 different branches of religious doctrinal expression, with the Methodist Episcopal church leading with 450 registrants.

The leaders—teachers—of the Institute were, as in recent years, Mrs. D. E. Waid of New York, and Mrs. J. H. String of Cleveland, Ohio. Both have made their place in Chautauqua, and are highly approved by the Institution and the School of Religion, as well as by the general public. In addition to the study courses offered on the books recommended for the coming year, the afternoon sessions of the Institute were used for general presentations of missionary work in our own land. The nine denominational bodies which were represented in the Institute by specially appointed leaders were all also represented by speakers at the afternoon rallies. In addition, the Council itself appointed a speaker, Miss Acheson, to present the new work among migrant peoples; and the Protestant Episcopal church offered for one session a speaker, who proved to be most helpful. The phases of Home Mission work that were presented included work in the great Southwest, in Alaska, in Cuba, in Porto Rico, among the Mountaineers, the Negroes, the city districts occupied by "foreigners," the camps of migrant workers, and the need for constant education and vigilance concerning the strange and lowering religions that are invading our own country. One of the outstanding features of the Institute was an address given in the amphitheatre on Sunday afternoon by Dr. Cleland B. McAfee on the subject, "Home Missions and the Nation."

In preparation for the Institute each constituent body in the interdenominational Council was approached, and invited to

send a denominational leader for the Institute, and a speaker to present the most important phase of that denomination's Home Mission work. Responses were received from all but one of these denominational bodies; but only nine felt it possible or advisable to appoint such leaders and speakers. The spirit of co-operation and interest manifested in these replies was very satisfactory.

The co-operation and freedom of action accorded to the Institute by the Chautauqua Institution and the School of Religion were most marked and cordial. Perhaps the outstanding examples of this were the inclusion in the Institution's programme for the week of a lecture by the President of Berea College, the attempt to co-ordinate the popular reading hour with the general theme of the needs of our various populations, and the use on two evenings of the week of distinctly Home Mission pictures in the amphitheatre. These pictures were necessarily shown *after* the regular evening programme; but their educational value was demonstrated by the fact that large numbers remained to see them. On each occasion the audience for this late demonstration must have numbered at least 1500.

The committee was a unit in feeling that the work of the Institute as related to the young people, was by no means wholly satisfactory. In the first place, there were apparently fewer young people at Chautauqua than usual. The clubs, with the exception of the Young Women's Club, had disbanded; and that club had been this summer reorganized under a new leader, with a changed schedule of hours, which proved confusing to co-operative effort. The spirit of co-operation however was cordial, and if the same leader is there another year much may be anticipated. Mrs. String and Mrs. John Ferguson of the Institute met with the club, and arranged two programmes for them. The School of Religion courteously offered to the Institute leaders the privilege of meeting their various Bible study groups on Sunday morning.

The special disappointment of the Institute was in regard to the pageant which it was last year decided should, if possible, be part of this year's work. The institution, through its musical director, Prof. H. Augustine Smith, made pageantry a leading feature in its work this summer; and the chairman of the Council's committee, with the approval and backing of the President of the Institution, attempted to arrange with Mr. Smith for the presentation of a Home Mission pageant during the Institute week. This proved to be not possible; and yet, because of the contrast with professional work, it seemed not advisable to undertake a pageant directed only by the Institute. It must, however, be said

that the placing of a great, inclusively religious pageant at the beginning of the week marked by the opening of the Institute was due to the interest of the Committee, and did constitute a fitting approach to the Missionary Institutes.

Respectfully submitted,

(MRS. SAMUEL) HELEN MERRICK SEMPLE,
Chairman.

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STUDENT WORK

Last spring the Council of Women for Home Missions received from the Committee on Student Work of the Federation of Woman's Boards of Foreign Missions an invitation to send representatives to the meetings of that committee. Since then the Council has been represented at each of those committee meetings. The letter which went to Boards in regard to representation at Summer Conferences of the Young Women's Christian Association was prepared together and sent out on a joint Federation and Council letterhead.

The Council was invited and sent representatives to the Staff and Student Conference of the Young Women's Christian Association last February and also to the Conference of Church Board Representatives and Secretaries of the Student Department of the National Board of the Young Women's Christian Associations in September.

These committee meetings and conferences evidenced the need on the part of the Council of some committee so constituted as to be able automatically to function coöperatively with the other agencies serving women students. In order to maintain unity in operation, the women members of the Committee on Recruiting the Home Missions Force, a joint committee of the Council and the Home Missions Council, were the logical persons to form such a committee. Accordingly in September these women were constituted a Committee on Student Work.

As a result of these various meetings, which have been so valuable in demonstrating the need of coöperation on the part of all Christian agencies working among women college students, there has been proposed:

A Federated Committee on Student Work to "be composed of the Student Committee of the Federation and the Student Committee of the Council, Conference Department and Student Department Secretaries of the Young Women's Chris-

tian Association, with the addition of women representatives from the Church Boards of Education and the Student Volunteer Movement who are actively at work among students."

"That the Federated Committee on Student Work be informal in nature; that it furnish a place where the representatives from the five organizations working with women students may pool their ideas; that it should not be a legislative body."

This proposal has been presented to the Executive Committees of the Federation and Council for formal action. Should such a Federated Committee be authorized "there might be times when group action from this Committee might strengthen a special project of one of the groups represented." Student work, so far as the Council of Women for Home Missions is concerned, is effected along two lines:

I. Work for Farm and Cannery Migrants

In September, 1921, the Executive Committee "voted that an interdenominational appeal be made to college girls to go out under the Council of Women for Home Missions to do this work among migrant groups, asking each college for a girl and her support." Such an appeal having the sanction of the Federated Committee on Student Work could become a regular part of the general program and budget of college Young Women's Christian Associations and other campus student organizations.

II. Recruiting

The securing in October, 1921, of a Secretary of Recruiting to work under the supervision of the Joint Committee on Recruiting the Home Mission Force assures careful and efficient placing of Homeland interests before students on campuses and in conferences. These interests will be the better proportioned and correlated with other Christian challenges presented to women students through preliminary presentation of general plans to all workers among women students.

It is the hope of your Committee on Student Work that it can help to interpret the program of the Council of Women for Home Missions to workers among women students and to women students.

Respectfully submitted,

MARY E. MARKLEY,
Chairman.

Reports and Addresses

ALASKA

One year ago the Central Committee on Alaska concluded its report with this brief paragraph:

"The territory of Alaska in its diversified interests comes under the authority and control of different Departments of the Government; and being, as it is, far from the seat of Government, is subject to confusion and mal-administration arising from conflict of interests and authority, if from no other cause. A careful investigation is now being made of these conditions, with a view to suggesting improvement and relief."

The investigation there referred to was in the hands of the officers of the Council. It is gratifying now to report that the Central authorities of the Federal Government are busied with plans tending to simplify the administration, and develop the resources of this territory. The *New York Times* of November 13, 1921, says, editorially: "Alaska has long endured a system of Government that may be described as a maze of red tape, no less than thirty-eight bureaus at Washington claiming and exercising jurisdiction." Now the Governor of the Territory, the Secretary of the Interior and the President of the United States have pronounced publicly in favor of centralizing responsibility and unifying administrative powers. A new day for Alaska will begin when the proposed changes have been accomplished.

The organization known as The Associated Evangelical Churches of Alaska, which was formed in 1912, is an ideal organization in the minds of denominational officials who administer missionary work in Alaska, but has not as yet made itself felt by the churches and the people on the field, owing to the fact that distances are so vast and the difficulties of travel so great. It is a strange situation when the people of a territory can more easily meet outside of its area than at any point within it. But Alaska is as large as Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, West Virginia, North Carolina, South Carolina, Georgia, Florida, Mississippi and Tennessee. Plans are now under consideration for holding in some parts of Alaska in the summer of 1923 conferences of the church and school workers, for the purpose of seeing their common interests and discovering the best methods of coöperating. Government officials, so far as consulted, are cordial toward such a proposal.

The denominations, through their various agencies, are carrying on work as follows:

Baptists.—The work of the Woman's American Baptist Home Mission Society in Alaska consists of a Baptist Orphanage on Wood Island, Kodiak Island. During the last fiscal year they carried the salaries of the Superintendent, three matrons, made an appropriation for native help and supported fifty orphans at a total cost of \$12,835.41. On May 1, 1921, the salary of Mr. Learn, Superintendent, was taken over by the American Baptist Home Mission Society, their society still caring for the salaries of the matrons and the running expenses. Ten of the boys and girls were received into the church through baptism.

Congregationalists.—The Congregational Home Missionary Society re-opened work the fall of 1921 at Douglass, under the leadership of Mr. Rowley, and at Valdez, under Rev. H. M. Mobbs. They also continue their station the same at Nome. These three points with Anchorage which Mr. Mobbs will visit constitute the present activities of the Congregationalists in Alaska.

Disciples.—Because of the war, the work of the Disciples of Christ was discontinued and has not yet been resumed.

Friends.—The Society of Friends conducts work in seven stations with thirteen missionaries, five church buildings, four manses, with an appropriation for last year of \$2,840.17.

Lutherans.—The United Lutheran Church in America appropriated in 1920 \$12,000 for work in Alaska.

Methodists.—The Board of Home Missions and Church Extension of the Methodist Episcopal Church, through its secretary on Frontier Work, reports that there is no special report to make as to changes or additions to the work in Alaska. The latest survey indicated that the Board had work in eight stations with an appropriation in 1920 of \$12,150.00. The Board is contemplating enlarged work in Kenai Peninsula and Kodiak Islands.

Woman's Home Missionary Society.—At Unalaska are 9 workers and 64 children in the Jesse Lee Industrial Home. At Nome are 5 workers and 60 children in the Home. The Columbus Maynard Hospital has 3 nurses, and room to care for about 30 patients. The appropriation for work in Alaska is \$39,395.00.

Moravians.—The society has four stations, at which white missionaries are resident; five ordained missionaries and their wives; one lay worker and his wife, and nine native assistants. Besides the four main stations there are twenty-four out-stations and preaching places. There are eight hundred and eighty-two Eskimo communicants in good standing; thirty-

five baptized adults; nine hundred and seventeen baptized children; fifty-three candidates—making a total of 1,887 enrolled membership. The sum of \$21,858.25 was expended last year, including the wiping out of a deficit of the preceding year.

Presbyterians.—The Board of Home Missions, Presbyterian Church, U. S. A., appropriated \$78,745 for work in Alaska the year of 1920. Because the secretary of the Board having the care of Alaskan work is at the present time in Alaska, no recent report is given. The Board carries on extensive work in nineteen different stations.

Woman's Board.—Sheldon Jackson School, Sitka, Alaska. Nineteen workers. Capacity, one hundred fifty pupils. Co-educational boarding and day school. Majority of pupils come from fish camps and cannery settlements that dot coast. School plant now comprises eleven buildings and three residences. Course of instruction covers high school, first class graduating in 1921. The fact that nine graduates of recent years are again in school taking high school work shows appreciation of advanced course. Last spring ten united with church. Haines House, Haines, Alaska. In the fall of 1921 a home for little boys and girls, many of them orphans, was opened at Haines in the building formerly used as a hospital. No school is attached to the home, the children attending the Indian Bureau School at Haines.

Protestant Episcopalians.—The appropriation for the work in Alaska for the year 1921 was \$64,889. The recent report which comes indicates that work is not materially changed. It covers twenty-six stations with thirty-eight workers, including natives.

Swedish Evangelicals.—The Swedish Evangelical Mission Convent of America appropriated for the year 1920 \$5,950 for work in Alaska. This mission is conducting work in two stations.

Under ten different denominations there are no less than 113 mission stations in Alaska, with 171 missionaries, conducted at an annual expense of \$208,486, in addition to money contributed by people in Alaska. Certain independent bodies, the Greek Catholics and Roman Catholics, also maintain missions. There are still six large areas unoccupied by missionary workers. Three of these have already been assigned by mutual agreement to different denominations and will soon be cared for.

Respectfully submitted,

PAUL DE SCHWEINITZ,
Chairman.

During the past year, two meetings of the Committee were held in the offices of the Home Missions Council—February 24th and November 7th, respectively. In pursuance of the recommendations of last year, Dr. Charles H. Richards was requested to complete the history of "Church Building in Many Denominations," as prepared by him in 1916. This has been attended to and is appended to this report.

Assistant Secretary Rev. Rodney W. Roundy was requested to look after the coöperative proposals of the Protestant forces of Riverside, California. In order that the funds to be asked of the coöperating Boards may be properly safeguarded, it was thought best that the Riverside Federation should be legally incorporated and that the local funds should be raised before any further action should be taken. Mr. Roundy submitted the following extract from his correspondence by way of report:

"You will be pleased to know that our campaign in Riverside was successful. We asked for \$6,000 and something more than that sum was subscribed. Some of the pledges will probably not be paid in full, but we feel safe in saying that the full amount is in sight and about two-thirds of it already paid to the treasurer of the Church Federation, E. P. Clark, Editor, Riverside Daily Press. The Church Federation instructed a lawyer, who is a member, to take such steps as may be necessary for incorporation. The next monthly meeting will be held Monday evening, December 5th, and he will likely report at that time. We paid the small balance due on the lots and now have clear title to them. The property was transferred to our Committee as trustees and we can easily transfer it to the Federation when we are incorporated."

The entire edition of 4,500 Church Building Manuals have been sold and sufficient money realized to reimburse the underwriting Boards. The Committee has, therefore, rendered this service without any cost to the Home Missions Council whatever.

In the study of a constructive program, and in view of the unprecedented number of church buildings that are about to be erected within the next few years, it becomes very evident that expert counsel and direction must be provided for local building committees. Most of the time of this Committee was given to the discussion of this matter. We all know how difficult it is to change the minds of local building committees after they have been influenced by architects who often know little or nothing of church architecture, except the exterior appearance. A modern church plant, for many reasons, involves problems unknown to many otherwise competent architects and it is a mistake to permit uninformed committees to be misled by them. It is undoubtedly a delicate

matter for an officer of a Church Board to interfere even though such interference may be of great value and service to the congregation. By the liberal use, however, of Church Building Manuals, pamphlets and the denominational papers, very much may be accomplished without giving offence. Congregations receiving aid can easily be directed and influenced; but we believe that the duties of Church Election Boards should not end there. They can and should render far greater service. Therefore, it is noted with great satisfaction that architectural departments are being established and maintained by quite a few of the larger denominational Boards. Here we have the missing link between the uninformed church building committee, the local architect and expert direction. These departments are developing men qualified to interpret the church's ideals intelligently and give them concrete expression in well-planned and well-equipped buildings. We have already at our command some of the fruits of these agencies.

During the year 1921 a new and valuable book, "Planning Church Buildings," by Dr. Henry Edward Tralle, with architectural notes by Mr. George E. Merrill, Architect-Secretary, was published by the American Baptist Publication Society. Mr. Merrill's notes are brief, pointed, comprehensive. They deal with practically every need of a modern church plant under the general headings of site, building, church rooms—school, social and community—recreation provisions, mechanical equipment, organ, visualization equipment and grounds. The latter half of the book is devoted to these notes. The first half, by Dr. Tralle, is chiefly concerned in setting forth workable ideals, dealing with "How to Proceed, Departmental Requirements, Auditorium, Other Rooms, Size of Building," etc. If we can stimulate the circulation of this book, or others of a similar character of which we gladly mention "Church and Sunday School Buildings," by P. E. Burroughs of the Southern Baptist Convention, Atlanta, Ga., and "The Sunday School Building and Its Equipment," by Herbert Francis Evans, published by the University of Chicago Press, Chicago, we will render real service to many anxious and puzzled building committees, and at the same time prevent them from being exploited by untrained architects. Congregations must somehow be protected from spending the whole building-fund on a beautiful exterior simply to reflect credit on the designer.

These architectural departments are also issuing leaflets and pamphlets for denominational distribution. Because of the great value of such literature, your committee has instructed R. E. Magill, Secretary and Treasurer of the Committee of

Publication of the Presbyterian Church in the United States, to prepare an inexpensive pamphlet for the use of such constituent Boards as may desire them, under their own imprint. The copy for this pamphlet is now in the possession of your Committee and will be ready for circulation very soon. It is our purpose to furnish these in lots of 500 or more.

This pamphlet does not discuss the possible Community Building. Undoubtedly the church should serve the *whole* community. In many rural sections the long endeavor to maintain several struggling denominational organizations where the religious life of the community might be far better conserved in one organization and building is a problem that hardly pertains to the duties of this Church Building Committee. There are other committees at work on it. Owing, however, to the facts available through numerous and recent surveys, it is possible that sufficient data is now obtainable that will enable the Church Building Committee of next year at least to suggest a few types of buildings of conceded adequacy. The Committee at any rate might do well to give this matter most careful study.

It is one thing to plan and another to build. A building, however, without a plan is unthinkable. We, therefore, hail with pleasure the advanced methods pursued by the constituent Boards of the Home Missions Council in their several church building programs. They are the harbingers of the future church. The type of architecture usually expresses the character of the life within. If, then, that life is to be well rounded, every building should at least express in unmistakable terms the idea of worship, teaching and training. The social aspirations of the whole community should also find such expression. To this end your Committee is laboring, and trying to create such sentiment as will result in the building of only such houses of worship as shall reflect credit, promote respect and stimulate the true worship of our Lord and Master.

The recommendations are:

1. The endorsement of the books mentioned in this report in the hope that they will be widely read by pastors and church officers before plans for contemplated church and Sunday school buildings are approved.
2. That the Committee be authorized to prepare and publish such leaflets and pamphlets for general distribution as are suggested in the report.
3. That the action of last year in regard to a plan for coöperative work among the Indians at Riverside, California, be continued.

Respectfully submitted,

J. S. WISE,
Chairman.

CHURCH BUILDING IN MANY DENOMINATIONS

BY REV. CHARLES H. RICHARDS, D.D.

At the meeting of the Home Missions Council in 1916 a report was made with regard to several denominations as to their methods and work in assisting needy churches to build their houses of worship and parsonages. This year the Committee was requested to repeat the survey, showing the additional work done. A questionnaire was sent out to forty denominations, including those having the largest number of churches and members. Thirty-two of these have sent replies, giving an account of their work; eight have as yet sent no reply, though some of them may do so later. As these eight represent nearly fifty thousand churches, with about five million church members, we realize that our report must be incomplete. Yet it shows a very substantial advance in this branch of Christian service over that indicated six years ago.

As was stated in the former report, we are indebted to the Northern Presbyterians for beginning this church building work. Few had realized the importance of rendering systematic aid to young and struggling churches when the church building crisis arrived. In 1844 a Presbyterian committee was appointed to experiment in this line of work, but not till ten years later was their Church Erection Board constituted.

The Congregationalists were much stirred about the middle of the last century by the distress of the frontier churches in what was then the needy West, the frontier at that time being the Mississippi Valley. Home missionaries sent East their stories of little churches perishing for lack of sympathy, shelter and help, and the result was that the Congregational Church Building Society was organized in 1853. The Reformed Church in America organized its work in 1854, the same year in which the Presbyterian Board of Church Erection was established.

Thus in the decade of the '50s three organizations for this work were created as pioneers in this special service to the churches. In the decade of the '60s six other denominations followed their example in the order named, as follows: United Presbyterians, Presbyterian Church, South, Reformed Church in the United States, Friends, United Lutherans and United Brethren.

In the decade of the '70s only two denominations joined this goodly company, namely, the Church of the New Jerusalem and the Moravians, both in 1875. The decade of the '80s saw a great increase of interest in this important serv-

ice, eleven denominations joining those which had already begun this work. They were in the order named: the Protestant Episcopal Church, the Unitarian Church, the Baptist Church, North, the Methodist Episcopal Church, South, the Presbyterian Church in Canada, the Church of the Brethren, the Free Methodist Church, the Reformed Church (German), the Disciples of Christ, the Methodist Protestant Church and the Evangelical Synod of North America.

The decade of the '90s added five more to this list, as follows: the Evangelical Lutheran Church, the African Methodist Episcopal Church, the Christian Reformed Church of America, the United Evangelical Church and the Evangelical Association.

The first decade of the twentieth century added four more, namely: The Colored Methodist Episcopal Church, the Lutheran Synod of Missouri, Ohio and other states, the Universalist Church and the Roman Catholic Church.

The second decade of the twentieth century, which has recently closed, added the Southern Baptists and the Christian Church. The Mennonite Church organized its General Conference in 1860, but it has no organized church building work, aiding such cases as may require assistance from the general funds of the Conference. We may well believe that the aid rendered by these church building agencies have played a large part in promoting the life of these churches and developing their power for usefulness.

As an indication of the great work which has been accomplished in the nearly seventy years since such Societies and Boards began to be organized, the report of twenty-two of these denominations shows that in that period they have helped to complete 62,841 church buildings and 4,835 parsonage buildings. Several of these denominations report a total figure for the building of both churches and parsonages. Altogether there have been built during this period 67,676 churches and parsonages. There has been raised for the purpose of carrying on this work \$59,523,609. This is certainly an understatement inasmuch as the eight denominations, including nearly fifty thousand churches, would undoubtedly have carried the figures much higher, both as regards the number of churches and parsonages built and the funds raised for the purpose if their reports had been sent in.

Seventeen Boards and Societies reporting to us show that they have permanent funds amounting to \$24,195,834. A part of these funds are used constantly as loans to churches, going out and coming back again as a revolving fund, to be

used over and over again. Part of them, however, are invested and the income only is used for church and parsonage building. Eighteen of these denominational Boards received last year for this work \$7,286,376. This also is an understatement, since twelve of the denominations reporting to us, as well as the eight not reporting, gave us no account of their receipts in the last year; but the fact that more than seven and a quarter million dollars was secured last year for this work reveals the magnitude of the undertaking we are engaged in and suggests its far reaching beneficence.

Most of these denominations assist churches in building both houses of worship and parsonages, twenty-three reporting this fact. The Evangelical and the Free Methodist Churches assist in building churches only. The Disciples build churches for the most part, but have aided in building a few parsonages. The United Presbyterians have transferred their parsonage work to their Woman's Missionary Society, which has already completed 211 parsonages, and raised for that work last year \$28,393. The Roman Catholics build churches mostly, their parsonage work being just begun.

The methods of work in these several denominations are singularly alike. Fifteen aid churches by both grant and loan, the grant being a conditional gift for the perpetual use of the church, but returning to the denomination in case of the failure of the church to maintain its work or to meet the required conditions. The Disciples aid almost entirely by loans; and the Evangelicals, the Evangelical Lutherans, the Reformed Church in America and the Evangelical Synod aid by loans only. The Christians and the United Evangelicals aid mostly by loans. The Roman Catholics, the Universalists and the Free Methodists aid by grants only. The Congregationalists give aid in parsonage building by loans only from their parsonage fund, but assist in completing churches by both grant and loan.

The amount given to churches in their time of need appears to vary considerably in these different denominations. All agree that the costs of building have greatly increased in recent years and that therefore the amount of aid has of necessity increased. When this work began a grant of three hundred dollars (\$300) was the usual sum advanced by these church building agencies and was sufficient to help complete a modest church costing from a thousand to twenty-five hundred dollars. But the price of labor and material has jumped to such a height of late that few building enterprises can be carried forward with such modest aid. Eight of these assisting Boards or Societies state that they have no fixed rule as to the proportion which the church must raise in

order to secure the helping hand of the denomination. Most of the others, however, have a rule that the church making application for aid must raise a certain definite proportion of the cost of the house and lot. Thus the Congregationalists, Disciples, Presbyterians, South, Presbyterians, North, and Roman Catholics require that the church shall raise two-thirds of the cost, usually limiting their aid to one-third. The Lutherans of Missouri, Ohio and other states, the Presbyterians of Canada, and the Unitarians require the church to raise one-half of the cost, though the last mentioned denomination varies this requirement when circumstances make it seem necessary. The Protestant Episcopal Church requires three-fifths of the cost to be raised before their aid is given; the United Evangelicals and the Methodist Episcopal Church, South, require three-fourths of the cost to be raised; and the Free Methodists require ninety-three per cent. of the cost to be raised before their aid is given.

These organizations differ also in the average grant and loan paid to these churches. While the Moravians, the Protestant Episcopal Church, the Presbyterian Church, South, the Roman Catholics, the Christians, the Free Methodists and the Christian Reformed are able to keep their average grant below one thousand dollars, the Congregationalists, the Disciples, the Methodist Church, South, the Presbyterian Church, North, the Presbyterian Church in Canada and the Unitarian Church report an average grant of one thousand dollars or more. As an indication of the increase in the amount of grants paid to churches we find that the average grant of the Congregational organization at present is \$1,800; and in the Presbyterian Church, North, it is \$2,000. There is the same variety in the average loans. The Baptist Church, North, the Presbyterian Church, South, the Reformed Church in America and the Christian Reformed Church keep their loans down below one thousand dollars. The average loan of the United Brethren is \$1,348; of the United Evangelical Church, \$1,500; of the Evangelical Synod, \$2,000; of the Protestant Episcopal Church, \$2,148; of the Congregational Church Building Society, \$2,400; of the Disciples, \$7,000; of the Evangelicals, \$2,000; of the Lutheran United Church, \$5,000 to \$10,000; of the Lutherans of Missouri, Ohio and other states, and also of the Methodist Church, South, \$5,000; of the Presbyterian Church, North, \$8,000; of the Reformed Church in America, \$10,000; and the Unitarians, \$4,000.

All these church building agencies have, however, been willing to meet serious emergencies by much larger, though exceptional, aid. Thus the Baptists report that their largest aid to a church in its time of need was \$50,000. The Con-

gregationalists have put in \$30,000 on a building whose total property had a value of \$450,000. The Disciples put in \$47,000 on a cost of \$100,000. The United Lutherans put in \$30,000 on a cost of \$250,000. The Lutherans of Missouri, Ohio and other states put in \$19,500 on a total cost of \$65,000. The Methodist Church, South, put in \$30,000 on a cost of \$250,000. The Methodist Protestants put in about \$25,000 on a cost of \$60,000. The Presbyterians, South, put in about \$20,000 into a church which they themselves own. The Presbyterians, North, put in \$20,000 on a cost of from \$60,000 to \$100,000. The Protestant Episcopalians put in \$20,000 on a cost of \$60,000. The Reformed Church of America put in \$25,000 on a cost of \$80,000. The Reformed Church in the United States put in \$50,000 on a cost of \$60,000. The largest aid the Roman Catholics have given to one church is \$35,000. The Unitarians head the list of large givers by putting in \$75,000 on a \$215,000 cost. The largest appropriation of the United Evangelicals is \$10,000. The Christian Church has put in \$4,000 on a \$40,000 property. The Evangelical Synod has put in \$5,000 on a \$22,000 cost. These generous and extraordinary appropriations have doubtless saved important enterprises from disaster and even death.

Eighteen of these organizations assist not only in erecting the house of worship but also Sunday school buildings. Two others do this only in case the Sunday school is a part of the church building. Several of them also aid in erecting parish houses. Four denominational agencies do not assist in building either Sunday school buildings or parish houses, although one of these organizations (Presbyterians, South) adds "not often."

Eighteen of these Boards or Societies charge interest on their loans, but the two Lutheran bodies, the Unitarians and the Universalists charge no interest. The United Brethren and the United Evangelicals charge six per cent. interest after the time limit has expired and the amount of the loan is due. The Congregationalists charge no interest on their parsonage loans, nor on their church loans up to \$2,500. Loans above \$2,500 up to \$5,000 call for two per cent. interest; above \$5,000, three per cent. In case of default the interest automatically becomes six per cent. The Evangelicals and the Evangelical Synod, and the Reformed Church in America and in the United States, do not go above two per cent. for churches. The Presbyterians, South, ask from three per cent. to six per cent. The Christians and the Presbyterians, North, charge four per cent., while the Disciples and the Methodists, South, charge four per cent. to six per cent. The Methodists, North and the Roman Catholics

receive five per cent., while the Baptists, North, the Moravians, the United Brethren and the United Evangelicals ask six per cent.

These loans come to maturity in eight of these organizations in five years, but the Congregationalists, the Lutherans of Missouri, Ohio and other states, the Presbyterian Church, North, the Protestant Episcopal Church, the Unitarian Church and the Evangelical Synod make the period ten years. The Disciples make their loans from five to seven years, the Methodists, South, from five to six years, and the United Evangelicals one to ten years.

There is great uniformity in the method of protecting to the denomination the grants and loans paid to churches, seventeen of them requiring a mortgage for protection. The Evangelical Church and the Moravian Church accept trustees' notes; the Reformed Church in the United States limits mortgages to their loans; the Roman Catholic Church takes the note of the Bishop of the Diocese; the Christian Church accepts a deed or second mortgage; while the United Presbyterians in aiding parsonages require that the title to the property shall be vested in their Woman's Association.

Twelve of these organizations have discovered that one of the greatest handicaps of a church is a crushing or crippling debt and that one of the best ways of aiding such a church is to come to its rescue in the matter of raising and removing such an encumbrance. Twelve of these organizations render this important service and help churches to raise debts, though several say that they do it only occasionally or rarely. Six of them make no such attempt. The Congregationalists have specialized in this work and have helped their burdened churches to raise more than a million dollars of debts.

While with most of these denominations the original aid was for frontier or rural churches usually just beginning their church life, most of these organizations have been brought to realize the fact that our cities present some of the most serious problems of our day. They have discovered a frontier in the city as well as in the country, and they engage in the work of helping forward church building in the large centers of population where costs are much higher, and where a young church must have larger aid if it is to maintain its life and work. They have also found that in some instances self-supporting churches in a time of serious emergency require the helping hand of the church building agency in order to save it from disaster.

One of the most important matters for assuring the prosperity of a church is absolute ownership of its property. Experience shows that many a church which supposes that it

owns its church property has no valid deed to it, either because the church is an unincorporated body, or because it has accepted a deed containing a reversionary clause, returning the property to the donor under certain circumstances. One of the chief aids to such a church is to show it that an unincorporated body is not a legal entity, but only a group of individuals incapable of suing or being sued, and having but an uncertain claim upon the land which they suppose they own, unless perchance the laws of the state have especially designated them as owners. These organizations have greatly benefited the churches by insisting upon their incorporation, giving them the necessary legal standing whereby they can buy, sell or hold property. They insist that the deed shall be absolute, containing no reversion except to the denomination. Ten of them require title to be vested in the incorporated church. Five of them permit the title to be vested in the trustees of the church who hold the property in trust for the denomination. Seven of them require that the aided church shall make the property revert to the denomination in case of its failure to maintain its life and work.

All but two of the denominations reporting require insurance of the buildings to the full amount of the aid rendered as a most necessary protection for the money invested in them, inasmuch as the insurance records show that five or six hundred churches burn up every year.

It is interesting to observe that practically all these organizations limit their aid to the completion of the buildings themselves, but offer no assistance in purchasing the lot, or in the installing of an organ, or in the purchase of the furnishings of the church. Seven organizations, however, report that, while they rarely render assistance in procuring these accessories, they do not do it as a rule.

A very interesting feature of the present inquiry has been with regard to Memorial Funds acquired by these organizations for their work. Thirteen of them report that they have such funds. Eleven of them report that they have no such funds. The experience of the Methodist Church, South, in this respect is exceedingly interesting. It invites the contribution of such a loan fund to be established in the name of the person whose memory is thus to be honored and perpetuated. This is an imperishable and living monument more lasting than brass or granite, more precious than gold or silver. It is a perpetual source of benefaction. The loan goes forth on its errand of mercy and returns with increased power for usefulness. Interest is charged on these loans which is added to the principal, the latter steadily increasing until it is several times larger than the original investment.

Thus one of these loan funds contributed in memory of a bishop of that church some thirty-five years ago has grown from less than \$8,000 to more than \$19,000 and has helped during that period to build one hundred and ten churches. Another fund in honor of a beloved servant of the churches starting with \$25,000 has grown to \$50,278.14. Another of these funds starting at \$16,071 has become \$43,844 and in its use in something more than a quarter of a century it has done the work of \$258,298. The Southern Methodists have seven hundred and eighty-nine such Memorial Funds and this seems to be a remarkably good method of doubling the efficiency of its work. The Southern Baptists have thirteen hundred named Memorial Funds which, when fully paid, will amount to \$1,330,000.

Nearly all of these denominations deplore the multitude of crude, undignified, and unlovely church buildings scattered over the country. Of late years a strong desire has arisen to better the church architecture of the country so that the house of worship shall be noble and architecturally correct. All have realized that inexpensive buildings if constructed on proper architectural lines and designed by persons having sound standards and full knowledge with regard to architectural properties, may be made beautiful as well as useful. Inquiry shows that ten of these organizations have an Architectural Department more or less fully developed. Eleven report that they have no such department. The Northern Baptists have taken a fine step forward by adding to their office force a professional architect, who does not furnish stock plans but visits the churches about to build, studies with them their situation and needs, and assists them in forming a plan. The Southern Baptists have to assist them in this important department of work Rev. Dr. P. E. Burroughs, connected with their Sunday School work, whose book with regard to the erection of churches and Sunday school buildings is of great value. The Congregationalists, who have joined with other denominations through the Home Missions Council in preparing a book of plans to be offered to the churches, have enlisted the Rev. Frederick T. Persons, of Bangor Theological Seminary, as its special lecturer in this department, offering to churches and theological seminaries, associations and art clubs a list of six lectures on "The Great Architectural Styles," exhibiting in a graphic way the Greek style, the Romanesque, the Gothic, the Colonial, and other styles, with illustrations of the use of these various styles in modern church architecture. It is hoped thus to give information and arouse enthusiasm for more beautiful church buildings. The Northern Methodists

have an architectural department which is of great assistance to its churches when they are preparing to build. The Presbyterian Church, North, has a special Committee on Architecture which examines proposed plans for building of churches appealing for the aid of its Board of Church Erection and presents valuable suggestions for the correction and improvement of these plans. The Methodist Church, South, added to its work a Department of Architecture in 1917 and its Architectural Secretary coöperates with architects and churches in preparing plans, advising as to contracts, giving information as to church equipment, and guarding against unfortunate mistakes. Eighteen of these denominations require that churches seeking their assistance shall present the plans for new buildings to the Society for its approval. Five of these organizations make no such requirement. It is hoped that there will be a steady increase in the desire for nobler and more beautiful buildings for the worship of God. It should be added that modern needs require much more in the way of buildings than formerly, since the demand for religious education and for social and recreational needs has immensely increased, calling for more elaborate buildings and larger expenditure than in other days.

While great progress has been made in this department of service to the churches in the less than three-quarters of a century during which it has developed, we cannot doubt that very much more needs to be done. These great groups of churches are developing rapidly with the growth of the country and the demand for assistance in providing equipment for the work of our churches is steadily increasing. In response to the inquiry as to how many churches are now unsheltered in the various denominations very unsatisfactory replies were received, because, apparently to many, it was a matter of mere guess-work and they were unwilling to make definite reply. Thus the Baptists, Evangelicals, United Lutherans, Methodist Church, North, Presbyterian Church, North, Protestant Episcopal Church and the Reformed Church in the United States could only reply with a big interrogation mark. They did not know the number and were unwilling to hazard a conjecture. Twelve of the denominations, however, gave approximate figures indicating that about three thousand, five hundred churches in these reporting bodies have no roof over their heads. They range from ten in the Evangelical Synod to two thousand, one hundred and twenty-five reported by the Southern Methodists. In the matter of parsonages the variety is not far from the same. The Congregationalists, while reporting about three hundred and fifty churches unsheltered, have about three thousand

ministers for whom no home is provided. The Northern Presbyterians also have less than half their ministers under shelter. Sixty per cent. of the Christian ministers have no parsonage. The Unitarians have few unsheltered congregations, but from twenty to thirty per cent. of their ministers have no parsonage. Four hundred Universalist ministers and four hundred and sixty-six pastors of the United Evangelical Church and eight hundred and ninety-four Southern Methodists are without a parsonage. Experience has convinced many that no church can thrive unless it has a suitable building for its work and that no church is properly equipped for its great task unless it has made ready a home for the minister.

In the report rendered in 1916 it was shown that thirteen denominations preferred a separate organization for its church building activities while seven thought the logical and better method would be to have this work combined with either the Home Missionary Society or the entire missionary work. It is plain from the present inquiries that the situation is now reversed, and in response to our question ten denominations report a separate Society or Board for this task, while fifteen state that they are combined with one or more other organizations as a departmental work. The Disciples are just organizing such a combination with headquarters in St. Louis. The Northern Methodists made such a union under the title of the Board of Home Missions and Church Extension six years ago. At that time also the Congregationalists created a federation of its Home Missionary, Church Building and Sunday School Extension work, in which each of the Societies retained its separate identity, its separate budget, its separate apportionment for the gifts of the churches, and its separate funds, but the work of the three Societies under the general name of the Church Extension Boards is administered by a common Board of Directors, a common General Secretary, and a common Treasurer. Under this federation its funds have steadily increased and its work has been greatly enlarged. Eighteen of these reporting organizations are members of the Home Missions Council, ten having no such membership.

Such a survey of the rapidly growing work of these church building agencies in many denominations emphasizes anew the immense importance of such assistance to our churches in the time of difficulty and discouragement which come to many of them. Without question it has been one secret of the great growth of Christian life and work in our country in

more than a half century. This has been the right arm of Home Missionary work and has been a powerful agency East and West, North and South, in extending the Kingdom of God. It has been alert to keep pace with the wonderful expansion of our American life helping to provide church homes for all classes of people, native and foreign born, and has created centers of Christian influence in city and country, in mountain fastnesses and on the plains, and has done much to make a Christian America. It has also created new sources of supply for the great missionary work abroad, which seeks to evangelize the world. It has aroused great interest in the minds of those whom God has prospered, and their generous gifts have come in increasing volume to the treasuries of these various Societies and Boards with which to carry forward this great work. We may expect it to increase steadily in the future years and it will be more than ever a great factor in spreading the principles and ideals and spirit of our Master throughout the world.

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CITIES AND URBAN INDUSTRIAL RELATIONS

Thirty years ago Dr. Josiah Strong, in speaking of the rapid growth of our American cities and of the failure of the churches to match this growth, asked, "What is to be the outcome? One of three things," he said; "present tendencies will continue until our cities are literally heathenized, or their arrested growth will enable the churches to regain lost ground, or the churches will awake to their duty and their opportunity.

"To accept the first alternative is to despair of our country and of the Kingdom; to entertain this thought for a moment would be disloyalty to Christ. Any hope of escape by the second alternative must be based on ignorance of the causes of the world movement toward cities. The third alternative, then, is the only one that can be accepted. The first must not be; the third, therefore, shall be. The churches will awake."

Has Dr. Strong's prophecy come true; has his confidence in the churches been justified? Have the churches awakened to the importance and needs of our great cities? The following facts, we believe, justify us in answering these questions in the affirmative:

First: *The Churches' Enlarged Conception of Their Message and Their Mission.* The churches of our cities have passed the point of controversy between the personal message

and the social message of the Gospel of Christ; they have ceased to believe that there is any antagonism between real Christian evangelism and real Christian social service. These churches are proclaiming with conviction and power the full-orbed Christian message which always includes both the personal and the social message, evangelism and social service. The Gospel of Christ as taught in these churches today is primarily a way of salvation for the sinner, but it is also a law for human society. The Gospel rests on two commandments, namely, "Love of God and love of neighbor," Matthew 22:37-39. The churches in our cities are insisting that the individual can be saved only as he obeys the first command, and that society can be saved only as it obeys the second. Believing that these two commandments rest precisely on the same authority, and that they cover all of man's relationships and all of his obligations, the churches of our cities are making them the centre of their message to all who would be followers of our Lord Jesus Christ.

That the churches of our cities have awakened to their social mission cannot be doubted by any one who knows their present spirit and their work. No movement that aims at making men like Christ, earth like heaven, and the kingdom of this world the Kingdom of Christ, ever knocks at the door of these churches in vain. The churches are answering the challenge of human need as never before; they are demonstrating that no individual or organization can possess the spirit of Christ and be indifferent to the conditions in which men and women and little children live and work. The city churches are not overlooking the immediate needs and welfare of the individual, but they are looking beyond the individual to the social group and social conditions of which the individual is a part. Let it be clearly understood that the churches in our great cities are not standing for a new gospel instead of the old Gospel; they are not teaching a social Gospel instead of a spiritual Gospel; they are standing foursquare for the old Gospel which they believe is a spiritual Gospel with a social as well as an individual application. The churches in our cities have learned from the teachings of Christ and from experience that they can touch the depth of human need only through the inward law of love and sympathy expressed in the outward life of service and sacrifice. The churches in our great cities today are the embodiment of a Gospel message which is as real as human life and a mission that is as broad as human need.

Second: *The Churches' Fuller Knowledge of the Nature of the Cities.* The churches of today recognize that in

religion as well as in medicine diagnosis ought always to precede prescription. They believe that intelligent action always demands knowledge and foresight, and hence the churches in our cities were among the first, if not actually the first, to inaugurate comprehensive and scientific surveys of our great cities. These surveys collect and compile all information bearing upon physical, economic, social, intellectual, moral and religious conditions of the cities in order to secure reliable data for a wise and sane program for the field. The churches have surveyed, or helped to survey, practically all of the great cities in our land. No better illustration of the churches' effort to be more fully informed on the needs of the cities can be given than that embodied in the St. Louis survey, which Dr. Shriver has described in the following words:

"The Committee on Social and Religious Surveys through its City Survey Department, Miss Merle Higley, Associate Director, has this last year made a very definite contribution to home mission work in cities through the completion of the social and religious survey of St. Louis which was begun by the Interchurch World Movement. This survey has been carried on under the auspices of the local Church Federation. Dr. Arthur H. Armstrong, Executive Secretary. The coöperation of the national and local home mission executives has been sought in appraising the results of the survey. At a recent meeting of the Commission on City Missions and Church Extension of the St. Louis Church Federation, the denominational executives of the city were appointed to devise a plan for concrete action in programizing growing out of the survey.

"One of the very distinct contributions of the survey was the assembling of social data and church and religious data by some thirty districts into which the city was divided. The field for consideration and programizing was thus narrowed down and a unit suggested for local district coöperation. Early in December the Arlington District put on a New Year's house to house visitation, extending an invitation to the churches of the district. The churches in several other districts have met for consideration of the findings of the survey as they bore particularly on their communities.

"The survey is to be published in book form under the editorship of H. Paul Douglas. It is hoped that this experience in St. Louis will be further suggestive in making clear the limits and scope of survey work in our major cities as it may be understood under church or home mission auspices. The national societies are increasingly being called into our larger cities and it is important, in the interest of economy and of Christian efficiency, that some mechanism be evolved whereby such studies as are necessary may be made jointly and in the interest of a total Christian program."

The churches are not only the centres of the best inspiration in our great cities; they are likewise the source of the best information about the cities' life and needs. These churches make it their business to know the city. Their programs are projected on accurate and reliable information.

New enterprises are promoted only after careful surveys. Churches and Sunday schools are no longer located on mere sentiment, but on actual knowledge.

Third: *The Churches' Larger Program to Meet the Needs of the Cities*. This program is based on the conviction that Christianity is for all men and for all the needs of all men. It seeks, therefore, to minister to the physical, the mental, the social, as well as the moral and spiritual needs of the individual and of the community. The program provides not only for the congregation and the parish; *it is city-wide in its reach* and is projected not merely to meet present needs, but future needs as well.

The program of the churches in our cities is based not on one day service, but on seven days' service. The doors of these churches are rarely ever closed. Religion in these churches is a "going concern"; they are in reality the most effective community centres in our great cities. They touch more men and women and children, in ways that affect their character and destiny, than any other organization in the city. The results as reported from these churches show that the program is working and that Christ finds His way in many hearts and many homes through it.

Fourth: *The Churches' Better Equipment and Administration in Our Great Cities*. The creation of Church Extension Committees marked a new day in work of the churches in our cities. These committees have changed the idea of the equipment for city work. Without lessening in any way the importance of providing proper facilities for cultivating the spirit of worship, they have supplemented these facilities by providing also for education, recreation and many other forms of individual and social needs of the community. The new equipment includes neighborhood houses, community centres, institutes, night schools, day nurseries, playgrounds, summer camps, employment bureaus, dispensaries and hospitals. Most of our cities have now splendidly equipped Denominational Headquarters with an effective executive secretary and an efficient staff.

Fifth: *The Churches' Larger Spirit of Coöperation in the Work of Our Cities*. This spirit is manifesting itself today,

1st, by the creation of special denominational agencies to deal with the city problems. These special agencies, known by various names, such as "City Work," "Mission and Church Extension Work," "Immigrant Work," "City and Immigrant Work," all have the same great purpose. They mark a new day in the work of the church for our cities.

They mean integration of the denominational forces, visible unity of organization and fellowship of service. Concert of thought and action is their keynote; centralization their principle; and business efficiency their standard.

2nd, by the creation of church federations among the denominations. These federations are built on a broad inter-denominational program and aim at bringing to bear the full power of all Protestant denominations dealing with city problems. Forty-six are now operating in our land.

3rd, by joint conference of national Protestant agencies at work today in our cities, namely, The International Committee of the Y. M. C. A., The National Committee of the Y. W. C. A., the Home Missions Council, the Council of Women for Home Missions, the Federal Council of Churches of Christ in America and the Committee on Social and Religious Survey. These are the six great Protestant forces which are now working directly in behalf of our cities and industrial communities. There is a growing consciousness that if the power of the Protestant forces of this country is to be brought to bear on our city and industrial communities, there must be some joint agency by which they can project a program that will avoid all overlapping and will meet the outstanding needs of the city. It is the hope of your committee that the conferences held this year with representatives of these six great agencies will result in such a joint conference. The city problems are so great and so vital that the program to meet them must grow out of such a conference as we have suggested.

Sixth: *The Churches' Splendid Leadership in Our Great Cities.* The denominations have recognized that competent leadership is the biggest factor in the solution of the city problem. Hence they have sought and have secured a leadership that stands in the very front in all that pertains to city life. This leadership is genuinely Christian, thoroughly trained, sanely specialized and wholeheartedly devoted to the work of Christ in the great cities.

Such facts as these make it clear that the churches are keenly awake to the importance of the city and its cardinal needs. The churches are fully aware that "As goes the city so will go the nation." The consciousness of this far-reaching fact is leading them to give their best men and best women to the service of the city. The churches are also adopting the best known methods for supplying the needs of the city. In a word it may be said that the churches are pouring their best resources into the work of the cities today. The cities are the subject of the churches' prayer and service

as never before. They heartily endorse the words of Henry Drummond when he declares:

"To make cities—that is what we are here for. To make good cities—that is for the present hour the main work of Christianity. For the city is strategic. It makes the towns; the towns make the villages; the villages make the country. He who makes the city makes the world."

They also agree with Dean Hodges that,

"The problem of the city is a Christian problem, and it needs Christian men to solve it. The purpose of it is to make the city better than the people may be better. It would save men's bodies for the sake of their souls. It is in line with the purpose of Jesus Christ, and is to be undertaken in His name. It is by His help that we hope to establish the City of God."

Respectfully submitted,

JOHN McDOWELL,
Chairman.

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THE CITY COUNCIL OR FEDERATION OF CHURCHES

A few years ago the officers of the St. Louis Federation of Churches were confronted with serious financial problems. One of the men who had been under the burden from the beginning suggested that possibly it would be wise to give up the work as it was so difficult to get the necessary funds. Another immediately asked the question, "Well, suppose we do give up, what then?" A third at once gave the answer, "We would organize another Federation tomorrow." The leaders having faced the alternative agreed that the answer was a correct one and went to work with a will that produced the money.

The St. Louis Federation has just had its Annual Meeting, having had Employed Secretaries for more than ten years. The Budget last year, paid in full, amounted to more than \$25,000. The reports of the different departments constitute a tremendous appeal for the coöperation of the churches in every city. Possibly one of the best testimonies of the appreciation of the value of a City Council of Churches is the fact that of the host of churches making appropriations from Church Funds, eight give one thousand dollars per church annually.

Gradually this truth has become accepted in city after city until at the present time not more than half a dozen major cities are not organized or being organized. The suc-

cess of the work in organized cities has made missionaries of clergymen moving to other cities. The Rev. Joshua Stansfield moved from Indianapolis to Portland, Oregon. Within a year he had asked the secretary of the Commission on Councils of Churches to come to Portland. His explanation of the request was that having lived where the churches worked together effectively and economically he had been impressed with the waste of time and money involved in spasmodic efforts at coöperation. "I am determined to have a Federation in Portland as a matter of self-protection." He carried out this determination and the Portland Council of Churches has become most successful. The Secretary, the Rev. Ralph C. McAfee, has just accepted the call to become secretary of the newly organized Kansas City Council of Churches.

The principles of coöperation have long been accepted. In the last ten years they have been put into practice in a way that is most gratifying. While leaving each church the sense of the entire freedom in its own work it has given to all coöperating churches a sense of solidarity that results in confidence in the Protestant Church and it has brought the consciousness of strength by which difficult tasks are undertaken. It is producing an attitude of respect on the part of the general public which was not the case when petty jealousies and ecclesiastical ambitions made team work an impossibility. Ministers who have lived in this atmosphere are not happy when they move into a city where the limit of coöperation is the passing of resolutions to be published in the newspaper.

The present assurance in the success of the Federation Movement is the fruit of accomplishments. "By their fruits ye shall know them" has been the acid test that has been met. The program of work of a City Council of Churches is always to be determined by local conditions. It is inevitable that the most important item in that program should be the recruiting of the church of Jesus Christ. The plan for church recruiting is based almost entirely upon the local church. It is most commonly referred to as the Simultaneous Pastoral Evangelistic Campaign. It does not disturb the regular work of the church save to arouse the members to make more intensive efforts. Thus, Detroit, Mich., reports 22,000 additions last year, 14,000 being new communicants. Pittsburgh, 26,000; Cleveland, 13,000. Some smaller cities had a higher increase as measured by the total membership of the churches.

More and more the Councils are becoming the organized Clearing House for the churches and for other religious

agencies. Here is collected the information on which is based the plans of the Community Committee for the wise location of churches, or of the Committee on Religious Education for Community Training School or Daily Vacation Bible Schools, or week-day Religious Education, or of the Social Service Committee for all kinds of Community Betterment Work. The daily newspapers are peculiarly grateful for such a centre of Protestant Activities and in return help to make Religious Publicity a valuable contribution to the life of the church and the city.

It has long been the custom to speak of the systematic way in which the Roman Catholic Church cares for its own members and others in hospitals, charitable and other institutions, but we always assumed that the Protestants could not do this. The day for holding this view is passing. The Department of Public Institutions of the Chicago Federation is doing a work that is receiving high recommendations from those who have observed it.

Another gradual and most important development is the enlarged participation of women of the churches in the work of the Council. Various experiments are being made in trying to solve the problem of the large service by the women of the churches in coöperation. Several cities now stipulate that the churches joining the Council shall select two or more lay delegates one of whom shall be a woman. Where the women have already formed a strong interdenominational body this body, by mutual agreement, is regarded as the Women's Department of the Council. This has been the principle of coöperation in most cities with City Sunday School Associations, that there may be no duplication.

The small cities of 75,000 population or less present a difficult problem. Coöperation depends on wise and continuous leadership. The smaller city cannot employ the full-time secretary. There must much depend on volunteer leadership. It is quite probable that this condition will be met through the formation of a strong State Federation with a secretary who divides his time among the cities of his kind, counseling with the officers and directing personally important efforts.

The future of this work is mostly dependent upon the fifty or more secretaries employed throughout the United States. The Association of Executive Secretaries now meets for an Annual Conference of a week. It is a School of Methods. During the year these men exchange publications and plans that have proved most helpful. They are always watching the development of men who may become secretaries. They visit cities giving the leaders the benefit of

their experience. They give their services to all sorts of organizations and movements with and without the city seeking to reach the churches with a message or to secure the service of the churches in national and international undertakings. They are in the cities to serve and in proportion to the proficiency of their service the Federation becomes a fixed part of the life of the Church.

Respectfully submitted,

R. B. GUILD,
Chairman.

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COMITY AND CO-OPERATION

The Committee on Comity and Coöperation has always had as its objective, not restriction of anyone, but impulsion of all concerned. In its name the emphasis is on "operation," operation intensified by "co" and conditioned by "comity." Comity is not some more or less organized scheme of control. It is rightly defined as "kindly consideration for others." The Committee has never been understood, and has seldom been misunderstood to be a general court of arbitration. Functions of that sort belong to a special committee in each case, or incidentally to the work of any standing committee of the Council in its own special field.

On the other hand, the Committee on Comity and Co-operation is far more than an agency for the limitation of armaments and the securing of pacific adjustments. Its function is to get things done. Its aim is missionary operation made efficient by coöperation.

Since that is the purpose of the Council itself and of every one of its committees, the special sphere of this Committee is in areas, geographical areas or functional areas, in which more than one of the other committees would be serving at the same time. The outstanding example of this is any one of the decidedly missionary states in which most of the denominations administer all kinds of work through one organization—rural work, city work, Indian work, Oriental work, mining camp work, lumber camp work and all the rest. It is the service of the Committee on Comity and Coöperation to aid such uniting bodies of a given area in finding for themselves the keys to coöperation. The complications, perplexities, inherited tendencies, manifold origins and rapid changes of the forces in such areas make the problem so

formidable that it appears impossible to any one group on the ground.

Your Committee on Comity and Coöperation (after tentative work by a special committee under another name) was organized to be a means of helping the churches and their boards to meet and surmount precisely these insuperable difficulties. After several years of continuous endeavor and perilous experiment, we venture this year for the first time to report that the thing can be done and is being done.

The EVERY-community Service Endeavor, which was put into actual operation in Montana in the summer of 1919, has proven eminently successful, and is becoming more useful as time makes its merits more apparent. We set down the following analysis of it:

AN IDEAL

Montana set forth a clear and definite ideal. It would lay "plans by which every last community in the state would have the Gospel of Jesus Christ not only proclaimed in it, but also diligently instilled into every phase of the community life."

INITIAL COÖPERATION

Practically all of the denominations in the state shared through the participation of their official leaders, their Bishops, Superintendents, Secretaries and, in some instances, Executive Committees and Boards of Managers.

Most of the National Home Mission Societies and Boards in the membership of the Home Missions Council sent their missionary statesmen.

LOCAL CONTROL

But a democratic process was followed. An early account stated:

"An almost *impossible*, and to many an altogether incredible, piece of work has been *accomplished*. One great state has had its area "allocated" to the religious care and undisputed responsibility of one or more denominations. This has been done by the men of the state itself. It has been done, too, with unanimity and enthusiasm. The undertaking is thoroughgoing. It rests upon principles of complete democracy and liberty."

SPIRITUAL CONQUESTS

Denominations and their officials became converts. At first, one denomination would have nothing to do with the project. Its representatives said: "The plan is impossible. It sets up barriers. It closes doors. It dictates to independent bodies whither they must go, and where they must stay out."

But that denomination came at length into the movement with abandon and enthusiasm. It sees that it can preserve its independency, and at the same time coöperate with others.

Another denomination was half-hearted and divided. Some approved and some held aloof.

Now all of its official administrators *coöperate* in the plans.

The chief official of another denomination at first declared that the denomination with the most money should have the right of way in all doubtful cases and possible openings, and that that denomination would finally win out, money being the sole condition to success. Now that official is one of the most influential exponents of the Montana plan, and he and his associates recognize that other equities besides financial resources are involved.

Another church, thinking itself precluded, by the peculiar genius of its polity, from active participation as a church, nevertheless shares in all the meetings and deliberations of the Council, through the personal presence of its highest officials, and in this way coöperates in the common ideals and plans as effectually as do any.

Another denomination, spiritually committed to fellowship and association, yet individualistically-minded and locally controlled, has discovered the way of combining and co-operating effectively in the common plans, through advice and supervision of its general parts so that it acts practically as a unit.

All the denominations, eleven in number, free and untrammelled as before, have entered into a new spiritual blend in coöperation, without sacrifice of integrity or principle.

OUTSIDE EFFECTS

The principles adopted by the Home Missions Council of Montana, at its organization, were put into verbal expression at an opportune time. The Interchurch World Movement was then in its formative stages, and principles adopted in Montana became the basis of that movement for the adjustment of church relations in rural fields.

These principles have been talked of elsewhere and have been a suggestion and inspiration to other states.

A DOUBLE EVALUATION

1. Montana saw its program of the Kingdom in the terms of the state as a geographical unit. This vision overcomes provincialism; it is bigger than the parish-idea; it lifts sectarianism to a higher level, to a Christian plane. A state is the unit which most nearly coincides with the effective organizations of all churches. A state is not too large for compre-

hension and is large enough to offer a variety of places and conditions for reciprocal exchanges and adjustments, which will preserve equities and protect the sense of justice.

2. Montana has simply expressed the principles of Christian Brotherhood and applied the Golden Rule to its missionary endeavors. Her men have been big enough and patient enough to attempt to square practice consistently with profession.

Organic union is not involved. Christian Brotherhood and Coöperation are a higher synthesis. It is a spiritual unity, in which personality continues and matters of conviction are undisturbed.

A PROGRAM TO FOLLOW

The Gospel of Jesus Christ has not yet been proclaimed in every community in the state, nor has it yet been diligently instilled into every phase of community life. The New Jerusalem has not yet been completed in Montana. The details of the original agreement are sufficient to engage the resources and the efforts of all the Christians for many a year yet.

But a great sense of fellowship and of unity and strength has taken possession of the workers.

CONSTANT REPETITION

It is clearly recognized and frankly acknowledged that allocations once made will not stay made. Conditions change. Old agreements must be abandoned and new ones formed. The adherents of one church may move out one month, and adherents of another move in the next.

The ground must be traversed again. This is the price of fellowship—frequent conference, renewed understanding, continued adjustment.

EMBARRASMENTS OF RECRUITS

The processes of explanation and forbearance must be repeated when new officials and new pastors enter the state. Almost a re-conversion must take place in the convictions and practices of some men who arrive from states where such fellowship and coöperation are unknown. Patience must have her perfect work. In some cases great pains must be endured while the newcomer breathes the atmosphere and imbibes the spirit of the new Brotherhood.

LOCAL IMPLANTATIONS

The spirit of coöperation needs to be carried down to, and be implanted in, the cities and villages and towns of the state. Pastors and churches should all see their tasks in terms of their communities, broader than a parish, inclusive of all

religious needs. Local federations, or some kind of coöperative associations, should be formed wherever two or more churches occupy the same territory.

COMMUNITY CHURCHES

The church leaders of Montana do not believe in isolating a church from outside fellowship and in cutting it off from the sources of ministerial supply and the great enterprises of missionary endeavor, which the denominations furnish. They approve the union of all Christians in a community in a church of a denomination which can help them and guide them and furnish them instruction, inspiration and fellowship in all the enterprises of the Kingdom, and so they believe in, and approve, *community-minded denominational churches* which provide opportunities for the fellowship of all Christians in the community.

A WORLD COUNTERPART

The program which now engages the attention of the world, for all people, and all nations, has a close counterpart in Montana.

1. The world is seeking the right of self-determination. This means liberty for individuals, and liberty for nations.

In Montana the plans of the Council aim at protecting and preserving the right of self-determination for individual Christians and for all organized Christian units.

2. The world is trying to realize a common understanding, by conferences which create good will, eliminate strife and war, and by reducing needless costs, make life more efficient.

In Montana the Gospel of good will and understanding seeks similar objects for churches.

3. The world is facing the problems of relationships and combinations, as a league, an association, or other organization, for the benefit and the best self-realization of all.

In Montana the church leaders have devised the Home Missions Council as their effective agent for similar purposes,—mutual protection, associated action, and the preservation of fellowship and fraternal good will.

THE ANNUAL MEETING OF 1921

The Annual Meeting of 1921 was held in Helena, November 8th and 9th.

The persons present were the actual administrators of the missionary enterprises of nine denominations—Baptist, Congregational, Disciples, Evangelical Association, Methodist Episcopal, Methodist Episcopal, South, Presbyterian, Protest-

ant Episcopal, and United Brethren. The Lutherans and United Evangelicals had no representatives present, although they are members of the Council and coöperate in its plans. The Lutherans in the state, though numerous, find it difficult to present a united front and to coöperate with others, because of difference in languages (German, Swedish, Norwegian, Danish and Finnish), and because of ecclesiastical connection with different synods in other states.

ALLOCATIONS

An entire day was devoted to the allocation of responsibility for single places and larger areas to the different denominations, so as to do away with overlapping and competition, and secure effective ministry throughout the state. As the writer counted places and areas, one hundred and nineteen were dealt with, either (1) by way of reporting what had been done by a denomination in fulfilling its responsibility, or (2) pointing out misunderstandings or conflicts, which required further consideration and adjustment, or (3) indicating points hitherto neglected or inadequately cared for, at which new, or additional, services should be undertaken by some denomination.

FREQUENT REVISION

It was frankly acknowledged that an allocation once made could not always be regarded as a final and conclusive agreement. Because of constantly changing conditions, no irrevocable decrees could be issued. Fluctuations in population, or other changes, might alter a situation almost over night. The Council must, therefore, at frequent intervals, review its work and keep its fellowship and spirit in a continuous vital and growing state.

DIRECTORY OF WORK

It was decided that each denomination should furnish the secretary a list of all of its work in the state, place by place, and that the secretary should compile a directory of the work in hand by all, so that each denomination might know what all the others are doing, and might harmonize its own movements in accordance with the activities of all.

RIGHTS OF SMALLER BODIES

The difficulties of the smaller denominations with their limited resources of men and money, as compared with the larger denominations, were freely recognized, and the obligation of the larger to protect the interests of the smaller was acknowledged.

UNITED EVANGELISTIC CAMPAIGN

A large forward movement proposed was a United Evangelistic Campaign to culminate at Easter, 1923, with the following features:

- a. It will be guided by a committee of one from each denomination.
- b. It will seek the coöperation of each denomination through its annual meetings and its special workers.
- c. It will endeavor to enlist groups of laymen as evangelistic teams in areas around cities and towns.
- d. It will arrange for several Go-To-Church Sundays, to precede and accompany the movement.
- e. By personal visitations it will try to secure the coöperation of foreign-speaking churches.

THE COST

The entire budget of the Council for the past year was \$261.38, nearly all of which was spent for printing. The denominations have made large contributions to the general cause, in the form of the personal services of their paid servants. Particularly is this true of the Baptists, whose secretary of the State Convention, Rev. G. Clifford Cress, has been Secretary of the Council from the beginning.

ADMINISTRATIVE HEADS

For the New Year Rev. C. D. Crouch, Methodist, of Helena, is President; Rev. W. C. Ross, Presbyterian, of Terry, First Vice-President; and Rev. G. C. Cress, Baptist, of Lewistown, Secretary-Treasurer.

It is expected that other states will follow along the line of Montana's experience. Already leaders of the churches in eastern Washington have invited this Committee to coöperate with them next summer in inaugurating a similar movement.

Your Committee was requested at the last Annual Meeting to confer with another committee relative to adjustments of work and of phrasing the report of the adjustment. This task has been very pleasantly attended to.

Your Committee has coöperated with the Committee on Social and Religious Surveys in setting up a Joint Committee for Utilizing Surveys, representing both the Home Missions Council and the Federal Council.

Your Committee is constrained to suggest this year a line of coöperation for all agencies of Home Missions more fundamental than anything else. We believe that the time has come when this Committee and every other should insist on the deepening and spread of personal religion as our chief undertaking. We live in an age which has been completely

transformed by mechanisms. In this elemental factor of occidental life our life is at the antipodes of the oriental life in which our holy religion was born. Not only destructive war, but all forms of constructive industry have been mechanized. The spirit of the age tends almost irresistibly to make social relations of all kinds, even the work of the churches, mechanistic. The Home Missions Council itself is a splendid coöperative mechanism. Has not the time come to redirect its energies and reconcentrate its attention on the source out of which all its reason for being arises and out of which all its power springs? Therefore, it is

RECOMMENDED, That the Home Missions Council urge upon all with whom it is concerned concentration of thought and activity on the deepening of personal fellowship with Jesus Christ and on the winning of others into that fellowship. To this end we suggest

- (a) That in every conference held this year under the auspices of the Home Missions Council the above named object be made the dominating feature of the program.
- (b) That every officer and committee of the Council be requested to make this work central.

LEMUEL CALL BARNES,
Chairman.

* * * *

HEBREWS

The Jewish problem is now up for open discussion in America. The popular magazines, as well as the daily and weekly press, are giving consideration to various aspects of the ever-varying subject. Your Committee is convinced that the time has come, indeed is long overdue, when the Christian Church must face earnestly and courageously the situation that confronts us in our country to-day.

America, within the past few years, has become the largest Jewry in the world. According to the latest estimate there are now 3,750,000 Jews in the United States. If the probable Jewish population of the world is 15,000,000, then one-quarter of the entire number is in America. In Metropolitan New York there are 1,750,000 Jews. This constitutes an extraordinary community, the like of which has never been seen in the world before. Warsaw, the largest center of Jewish population in Europe, has but 300,000 of this race. All of

the countries of Western Europe, together with the countries of South America, Canada and Palestine combined, have not as many Jews. There are, moreover, in the United States 160 other cities having a Jewish population of 1,000 to 300,000.

The Hebrews are not only here in large numbers, they are becoming increasingly influential. America to the Jew spells "opportunity," and he responds with resolution and eagerness to its challenge. He is the foremost exponent in the land of the American spirit of "getting on." In the realms of law, medicine, education, journalism, finance, commerce and politics his influence grows apace.

Side by side with this enlarging Jewish prosperity and influence, there has been slowly developing a considerable anti-semitic spirit. This spirit, so foreign to American ideals, is not to be accounted for wholly as the reflection of a European state of mind, nor by racial antipathy, or possible religious animosity. Certain racial characteristics, both natural and acquired, must also be recognized. The Jew is by nature aggressive and masterful. His aim, wherever he goes, is to reach the top; and he is not always scrupulous as to the methods he employs. Shrewd, clever and industrious, he may be also cunning, selfish and unprincipled. It is only fair to recognize, however, that these arts of the fox have very largely been developed by the ill-treatment which he has received at the hands of nominally Christian people. A race like the Jews, denied ordinary human rights and oppressed and persecuted at every turn, inevitably resorts to craft and guile in self-defence. These are their chief weapons against injustice and force. The Jews, therefore, along with many noble qualities, have brought from the lands of their oppression characteristics which call forth resentment and opposition. The resultant anti-Semitism we must not only deplore, but resist and condemn as alien not only to the Christian spirit, but the spirit of America.

From the standpoint of his religion, the influence of America upon the Jew has been disastrous. Liberty is not conducive to the maintenance of arbitrary restraints. Having found freedom to participate in social and political affairs, and in industrial and commercial activities, he has rebelled against the distinctive restraints and customs of his communal life. Judaism, which by the repressive and cruel measures of Eastern Europe was driven in upon itself and intensified, is now threatened in America by the greatest peril it has ever faced—liberal toleration. The effect of American education and the contacts of social and business life has been to make the requirements of the ancient faith

irksome and unendurable. The great mass of the people have abandoned the synagogue and are religiously adrift. In their search for some religious equivalent many have adopted socialism, with its doctrine of human brotherhood as their religion, while others have gone to worship at such strange shrines as Christian Science, Theosophy and Spiritualism. A very large number are frankly materialistic and give themselves unreservedly to the pursuit of pleasure and the acquisition of wealth.

Among those who hold to Judaism, great changes have taken place. The old type of orthodoxy that seeks by a multitude of legal requirements to regulate the life of the Jew in all its details from the cradle to the grave is now lightly esteemed. Only recent immigrants and the very old are strictly observant Jews. The Reformed Jew, in his mode of life and thought, has departed far from recognized Jewish standards. The customs of worship have been changed almost beyond recognition. The prayer shawl and phylacteries have disappeared; Hebrew has been discarded for the vernacular; organs and choirs, though expressly forbidden, are regularly used; the men worship with uncovered head, and the women's gallery has given place to the family pew. Perhaps most significant of all is a changed attitude to Jesus. Jews of liberal tendencies no longer deride His name, but acclaim Him as one of their own prophets. The New Testament is no longer a forbidden book. This opening of the mind in some measure to the person and words of Jesus cannot but have its spiritual effect and open the way for a fuller appreciation of His life and work.

In view of the present condition of our American Jewry your Committee would earnestly urge upon the various boards connected with the Home Missions Council a careful consideration of the need and opportunity for a Christian ministry to our Jewish neighbors. A service so Christlike and vital to the future welfare of the Church and the nation can no longer be left to the haphazard efforts of independent and irresponsible agencies; it must be made a part of the Church enterprise.

1. The primary need is the cultivation of a Christian attitude. We must set ourselves against every form of anti-Semitic propaganda. No nation that calls itself Christian can deny its own ethic and successfully preach its faith. We must seek to interpret to this people the spirit of genuine Christianity. When the sympathy of the Church is reaching out to all other races in our land, it is surely time that we should give some consideration to the race of Jesus. They have a claim upon us that no other people can advance. To

exclude them from our missionary program is unthinkable. Perhaps more than any other people are the Jews responsive to sympathy and kindness. When the Church purges her own heart of all prejudice and bitterness and presents Christ to the Jews not only with her lips but her life, it may well be found that they are the most responsive people that can be found in all the world.

2. There is also needed by the Church, if we are to accomplish anything worth while, a policy—not at the present time detailed plans, but a policy—generous, far reaching, imperial and worthy of our American Christianity. The Jewish problem is in its essence a religious one, and the responsibility for its solution rests upon the Church. But it must be considered in a large way. Spasmodic, timid and half-hearted endeavors will not avail. A lonely missionary here and there, laboring with inadequate equipment, having behind him an apathetic church, not at all sure as to the worth of the work, is certainly not an adequate way to meet the greatest task that has ever challenged American Christianity. Yet, only seven of the denominations represented in the Home Missions Council have attempted even this. What is needed is a policy, outlined in the Church's name by men of clear vision and large sympathies, and carried out by those specially prepared for the task, supported with adequate resources and invincible faith.

3. We must also recognize that the time for a thorough-going ministry to the Jews is now. The need and the opportunity add urgency to the duty of the Church. Never before have the Jews listened so sympathetically to Christian teachers. Many minds are now open to the impress of Christian truth. We cannot afford to miss the tide. What will it profit if we minister to the needs of all other unevangelized peoples and pass this people by—the most virile, the most tenacious, the most persistent, intellectual and self-willed—to add to the materialistic and irreligious forces with which we already have to deal? By further neglect we but multiply our existing difficulties. In this time of change and of new beginnings for Israel, God is providentially calling to the Churches of America to do for this people, so highly favored in the past, what has not been attempted since the days of the Apostles—bring them into contact with a vital, conquering Christian faith.

Respectfully submitted,

JOHN A. MARQUIS,
Chairman.

INDIAN MISSIONS

Progress and Promise in Christian Work among American Indians

General Statement

The American Indian is awakening to a new racial and social consciousness. His horizon is broadening beyond the narrow bounds of mere tribal and racial interests. His progress has not been with spectacular strides, and yet, with tremendous odds against him, it has been and is more marked than commonly supposed. "Why the Indians are not at all as I expected to find them," was the surprised comment of a school teacher who, unfamiliar with Indian life, had come to a reservation to teach the youth of the first American. "I expected to find them as I have seen them pictured on calenders and in the movies, and as I have seen them at carnivals and county fairs. I am surprised to find them dressed as white folks dress and doing as white folks do." The mistaken notion of the school teacher is not unusual with many who yet think of the Indian as of painted face and attired in grotesque garb and gaily bedecked with feathers and other fantastic ornamentations. Such regalia has very largely given way to the ordinary dress of the white man.

Various causes have been and now are operative in promoting Indian welfare, and giving promise of further and speedier progress. Favorable to the Indian's uplift is the Government's policy in putting him on an equal citizenship basis with the white man as early and as speedily as expediency warrants. Reservation boarding schools for Indian children are giving way to the public day schools in which white and red children meet on common grounds. The Americanizing influence of this movement will have a marked effect on the coming generation of Indian life.

The franchise in the hand of the Indian is helping to broaden his horizon. It affords him a sense of citizenship that is conducive to loyalty. America is his racial home, and with the franchise in hand he is making it his political home, feeling that he has recognition, not as a ward to be watched and supported, and not as a savage to be shut away at safe distance from civilization, but as a citizen with rights and privileges common to all American citizens. Given the franchise, he will not feel himself an alien in his own land, but a fellow citizen, and will be more inclined to behave himself as such. About two-thirds of the Indians are al-

ready citizens, and the leavening influence of this company is proving wholesome.

Another cause contributing to the new uplift and outlook of the red man has been the broadening experienced and the lessons learned, incident to the world war. Ten thousand Indian lads served in one branch or another of Uncle Sam's army and navy. Whether seeing service on the battle fields of France, or sailing the waters of "Gitche-Gume," or guiding the war eagles, or training in the cantonments of the homeland, these boys, by fellowship with their comrades, by what they learned of world events and by what they saw in travel, are no longer tribal-minded; they are nation-minded and world-minded. Returning to their homes, they have been an influence in developing a new social consciousness among their people.

More than that, these boys had continually before them in the service an object lesson as to the value and importance of trained leadership. Appreciating its benefits, they seek now for themselves opportunities for such training, and consequently are giving a needed impulse to the matter of Indian education.

With the broadening of the Indian's horizon and the enlarging of his civic and social responsibilities, he is coming into a better and more enlightened appreciation of the Christian religion. His earlier contact with the white man and the Christian religion was unfortunate. His opinions were formed from his contact with the borders of our earlier civilization. On these borders, not infrequently, were individuals who in their eastern homes had had a set-to with the Ten Commandments, and who found the protection of the remote border or Indian reservation more conducive to their peace of mind than the localities where a sheriff's warrant gave them no comfort. Many of these sought and found protection among the Indians, and in one way and another made them the victims of exploitation. In his simple reasoning, the Indian judged of the white man's religion from what he knew of the white man.

This false impression has been and is undergoing change. He is learning to discriminate between the true and the false, and his sense of justice is leading him to appraise more fairly the white man's religion.

These changing conditions in the life of the Indians make opportune at the present time more extensive and intensive missionary work among them. It is time for the churches to take most seriously to heart the task of Indian evangelism, and to adapt their missionary appropriations and activities to meet the new missionary opportunity and needs.

New Commissioner of Indian Affairs

Fortunate for the red man is the fact that there has come into the office of Indian Commissioner one who well understands Indians, is deeply interested in them and is in hearty accord with all noble movements and missionary efforts in their behalf. Churches and missionary organizations at work among the Indians are to be felicitated on the fact that the new Commissioner of Indian Affairs, the Honorable Charles H. Burke, is a Christian gentleman in full sympathy with efforts for Indian evangelism. His interest in and appreciation of what is being done by Christian missions has clear statement in the following paragraph from a letter received by the writer:

"The progress that has been made in the civilization of the Indians and their present development would have been impossible if it had not been for the missionaries that were the pioneers in laying the foundations for the religious and educational welfare of these people, and it is my hope that we may have the assistance and coöperation of all missionary societies in our endeavor to hasten the time when all the Indians in the country may become respectable, self-supporting, Christian citizens."

Indian Population

The Indian population of the country is on the increase, though the recent United States Census report appears to indicate otherwise. The United States census of 1920 gives the Indian population of the country as 242,959. The Government census of ten years ago gave the population as 265,683. This would indicate a decrease of 22,727. On the other hand, the report of the Commissioner of Indian Affairs places the population of 1921 at 340,838. This discrepancy between the figures of the Census Bureau and those of the Commissioner's report is to be accounted for largely by the fact that many Indians in the enumeration of 1910 were counted as whites in the census of 1920. This applies more particularly where there were only slight strains of Indian blood. In Oklahoma alone 18,876 were counted as whites in the census of 1920 who in 1910 were enumerated as Indians. Thus in this one state the discrepancy is almost accounted for. The Indian Bureau in its records counts as Indians all those who possess Indian blood. According to the enumeration of this Bureau, the Indian population for more than thirty years has been on the increase. There are more Indians today than at any other time in the past fifty years.

Developments of Promise

In general terms it is the policy of the Joint Committee on Indian Missions, wherever possible, to abet and approve every effort of coöperating denominations in bringing areas

and tribes or large sections of tribes within the administrative oversight and missionary care of a single denomination. A notable achievement in that direction during the past year has been the transfer of work among the Crows in Montana by the American Missionary Association (Congregational) to the American Baptist Home Mission Society. The first Protestant work characterized by singular consecration was begun among the Crows by the devoted James G. Burgess for the Congregationalists in 1900. The center of this work remained at the agency, and with its church and two mission day schools served about one-fifth of the 1700 Crows. The Baptists entered the reservation in 1903, and with thorough interdenominational coöperation have pushed their work so as to serve the other four-fifths. In the interests of the kingdom it was altogether best to have one rather than two white superintendents. At a most striking service of Christian coöperation on Easter Sunday, 1921, the transfer of work was made. With the projected break-up of the reservation into individual allotments and the consequent changes in location of Indian homes this transfer represents a missionary statesmanship worthy of emulation where similar circumstances obtain.

In response to your Committee's request as to the carrying out of recommendations made in 1920 at the Yonkers' Conference relating to unoccupied fields we submit the following report:

1. The American Baptist Home Mission Society has appointed Rev. J. Winfield Scott for work among non-reservation groups in Nevada. The Baptist Church at Fallon has developed under his leadership and his service has been extended to settlements near Reno, Sparks and other places.

Bacone College, strategically located near Muskogee, Oklahoma, in the heart of the Five Civilized Tribes, has large promise of great future usefulness and Christian influence. Its new equipment in buildings represent an expenditure of \$290,000 toward which the American Baptist Home Mission Society has contributed \$40,000, the General Education Board \$80,000, and the Indians of Oklahoma \$170,000. The Indians have also raised \$100,000 for the Murrow Indian Orphan's Home, an institution on grounds adjoining the College. For the latter institution an endowment for maintenance is being sought among the Indians of Eastern Oklahoma.

2. The work of the Methodist Episcopal Church has been strengthened on the Colville Reservation by the placing of an extra man on the field. Work has also been extended in the Nooksak locality and direction of the religious education of Protestant students at Tulalip has been assumed. A field worker has been placed on the Navajo Reservation.

The Protestant work among the Siletz groups of Indians in Oregon centers in Siletz, the seat also of the Government Indian agency. There the Methodist Episcopal Mission is caring for the southern half of the reservation. The Indians of the

northern half of the reservation in their Christian inclinations are strongly Roman Catholic.

Mention should be made of the aggressive work conducted by Rev. Lewis Bruce among the St. Regis Mohawks in Northern New York. The strong Christian leadership of Mr. Bruce in his fight against white bootleggers on the reservation and against the immoral tendencies of organized pagan Indians represents the possibilities for Christian service of a thoroughly trained Indian of strong character. In methods of work and appointment of workers the Methodist Episcopal representatives are emphasizing increasingly the practical social values of a complete gospel.

3. The missionary work for Indians, conducted by the Methodist Episcopal Church, South, is in Oklahoma and under the direction of Superintendent Orlando Shay. With likelihood of approval a memorial has been sent to the next General Conference meeting in May, 1922, asking for the establishment of an annual conference. Among the Five Civilized Tribes there are twenty-five pastoral charges under two district superintendents, Rev. Johnson Tiger, a full blooded Creek, and Rev. L. W. Cobb, a full blooded Choctaw. Rev. J. J. Methvin, third district superintendent, is in charge of the Kiowa-Comanche-Apache district. Altogether there are about one hundred organized churches with a total church membership of 2800. The Indian preachers pursue a regularly prescribed course of study and attend the especially arranged Bible Institutes. The Willis-Fulsom Institute has been opened at Smithville, Oklahoma, during the past year. This institution has title to 120 acres of land in a mountain region where in 1,400 square miles there is no other high school. One hundred thousand dollars has been expended in buildings. Above fifty pupils have been in attendance in this first year. Toward the further equipment and maintenance of the Institute the Indians themselves have pledged \$80,000, thus placing their per capita giving ahead of the record of white members of the denomination in the state.

4. On October 9, 1921, the new building of the Winnebago Indian Mission School at Neillsville, Wis., was dedicated by the Tri-synodic Board of Home Missions of the Reformed Church in the U. S. The farm of 33 1-3 acres with accompanying buildings, new structure (\$55,000) and equipment (\$5,000) represent an investment of \$70,000. Seventy pupils are accommodated in this new building and forty in the school building at the Black River Falls Station. These two schools are fitting evidences of development in mission work begun at Black River Falls in 1878. In the four decades 300 Winnebagoes have received the beginnings of an English education, while six have taken High School and College work. Sixty persons have been baptized and received into church membership. From this small band streams of Christian influence have gone into the life to effect and change the conduct of heathen Winnebagoes for fifty miles around.

5. During this year the United Christian Missionary Society of the Disciples of Christ have undertaken a mission among the Yakima Indians of Washington in the shape of a home for Indian boys and girls. The 3,500 Yakima Indians have been assigned by this committee to the Board of Home Missions of the Methodist Episcopal Church so far as regular church and missionary work is concerned. In entering this service in which local Disciples' churches have direct interest, there is recognized adjustment to the Christian forces already in the field. The White Swan Home will care for the boys and girls in the public graded school. A farm of eighty acres has been purchased. A boys' dormitory, a girls'

dormitory and an administration building have been erected at a total cost of \$40,000. The purpose of this mission is to provide the Indian boys and girls with a good Christian home while attending school. Already the accommodations of the school are taxed to full capacity. Under the superintendent in charge the boys will receive practical instruction in modern farming and stock raising and the girls will be taught housekeeping and general domestic work. The teaching and training in practical aims is calculated to enable the boys and girls when they return to normal conditions to be equipped for living useful and successful lives among their own people.

6. Among the outstanding evangelistic achievements of the year—and there is no mission work among Indians conducted by any Boards without definite evangelistic aim and emphasis—is that of Rev. and Mrs. Jacob Bolt of the Board of Heathen Missions of the Christian Reformed Church at Crown Point, New Mexico. Here is a Government agency and school of 250 Navajo pupils. The mission was started in 1913. Mr. and Mrs. Bolt have been in charge since 1915. This last year has seen the fruitage of patient service and tireless devotion. 57 converts after careful training have been baptized and received into the fellowship of the church. Others are under instruction for future membership. Other accessions are continuously reported from Tohatchi and Rehoboth, N. M. In the latter place the Christian Reformed Church maintains a Boarding School for pupils. During the past year this Board has enlarged its hospital at Rehoboth doubling its capacity at a cost of \$10,000. The erection of a chapel to cost \$8,000 is contemplated for the present year. Dolfin's "Bringing the Gospel in Hogan and Pueblo" is the recently published story of the mission work among Indians by this denomination, a book deserving the attention of all those interested in Christian work among Indians. The total annual budget of this Board for Indian work is \$55,625.66. This amount provides for the support of twenty-one missionaries and six native workers among the Zunis and Navajoes.

7. The response of the Friends to the suggestions of the Yonkers Conference follows: "We have entered upon a reorganization of our responsibilities and activities in and about Wyandotte as endeavoring to touch the community life of the Indians in a more practical way than we feel has been done for some time past. We are giving careful consideration to the assignment by the Home Missions Council of the Quapaws and Peorias. As we are located but a few miles beyond the Modocs, with whom we have labored for many years, it may be possible for us to extend our range of activities to include the oversight of these people."

Special attention should be called to the wise lines of action along which the Friends are prosecuting their reorganized work:

- a. Trained native leaders.
- b. Trained missionaries with a vision and a look ahead for future work and capacity to organize and execute.
- c. Shift from primary school and agricultural instruction to a general rural community service.

8. The American Missionary Association (Congregational) has appointed Rev. Rudolf Hertz as general superintendent of Indian Work in the Dakotas. Mr. Hertz, convinced that progress for the Indians must come through Indian leadership, has appointed Rev. Francis Frazier as Assistant Superintendent on the Cheyenne River Reservation. His son, Philip, after finishing theological work in the Oberlin School of Religion, is planning to follow in his father's footsteps as a Christian leader among the Sioux.

9. Since 1890 the Indian work of the United Presbyterian Church has been under the care of the Women's General Missionary Society and since 1912 directed by a special secretary in charge of the Indian Department supporting the following stations:

Warm Spring, Oregon
Simnasho, Oregon
Tama, Iowa.

A parsonage and church building are maintained in each place. The new chapel at Tama, Iowa, was dedicated January 22, 1922. The annual budget is \$6,000.

10. In carrying out the recommendations of the Yonkers Conference Dr. Thomas C. Moffett, of the Board of Home Missions of the Presbyterian Church, U. S. A., reports as follows:

"To our missionary at Toholah, Washington, in charge of the Quiniaelt work has been assigned also the charge of the work among the Hoh Indians. Regarding the Quilieute Indians I may report that the Woman's Board was asked to consider the combining of this with the work at Neah Bay long served by Miss Helen Clark under the appointment of that Board and now asking for a resident minister. The Kaibab Indians of Arizona have been grouped with the Shevuits of Southern Utah and a missionary has been secured to take charge of this work with his headquarters at Santa Clara.

"For the increase of our Presbyterian work for the Papagoes of Gila River, and Sells jurisdiction, and for the Campe Verde Apaches further conference is to be held with the Chairman of the Home Mission Committee of the Presbytery of Phoenix. The Bannock and Shoshone field at Fort Hall, Idaho, is to be cared for by the Protestant Episcopal Church and our property and mission responsibility will be taken over by that Church. We have abandoned no fields and have all our stations supplied now with the exception of the Redrock Hospital on the Navajo Reservation."

Commissioner Charles H. Burke, under date of December 5, 1921, has confirmed the request for the setting aside of 32.5 acres to the Presbytery of Northern Arizona for work at Chin Lee on the Navajo Reservation. The significance of this decision rests in the fact that it was made in the face of strong Roman Catholic opposition and that it recognizes the right of religious minorities to hold property for the conduct of missionary work. With a missionary in the field plans for the construction of mission buildings and the prosecution of active work are going forward.

In the death of its faithful, efficient and devoted superintendent, Rev. John Eastman, the Indian Presbytery of South Dakota has suffered severe loss. Less known than his more famous brother, Charles A. Eastman, he has been one of the most influential Sioux leaders of his generation and has represented the realities of noble Christian character among Indians as well as the values of native leadership among his own people.

An important forward step in the direction of the application of the principles of rural Christian work to Indians has

been recorded in the transfer of work on the Pima Reservation to the Country Life Department of the Board of Home Missions. For this group of Indians with a thousand church members and with twenty men trained and proved as Christian workers the Board contemplates the following policies to be carried out under the missionary direction of Rev. Dirk Lay:

(a) A distinct rural policy. This will gather up the work of the past in evangelism and pastoral service and will carry it forward along lines of rural church development. For instance, Rev. Dirk Lay secured, after extensive solicitation, the money for a well which irrigates the large part of the land of one of his congregations. This was made necessary because these agricultural Indians have been deprived by the encroachments of white settlers of the water supplies they had used for hundreds of years. It was made necessary also by two successive years of drought. We propose to extend this agricultural missionary policy among the Pimas.

(b) The Board also contemplates the employment of Indians to take over the work of white missionaries.

THE AMERICAN INDIAN SURVEY

During the year the work of survey of Christian work among the American Indians, begun by the Interchurch World Movement, has been continued by the Committee on Social and Religious Surveys under the personal direction of G. E. E. Lindquist, Student Secretary for Indian Work of the International Committee of the Young Men's Christian Associations. The results and conclusions of this survey will be in printed form for circulation during the present year. In order to check up conclusions, supplement facts and translate information into action the following conferences have been held:

- (a) For the New York Indians; at 156-5th Avenue, New York City, October 21, 1921.
- (b) For Eastern Oklahoma; at Muskogee, Oklahoma, October 25-26, 1921.
- (c) For the Indians of Western and Central Oklahoma; at El Reno, Oklahoma, October 27-28, 1921.

A further series of conferences to begin the second week in March, 1922, is recommended for the following places:

1. Albuquerque, New Mexico.
2. Holbrook, Arizona.
3. Phoenix, Arizona.
4. Sacramento, California.
5. Seattle, Washington.
6. Billings, Montana.
7. Sioux Falls, South Dakota.

In conference with the Committee on Social and Religious Surveys, your Committee recommends authorization to arrange dates, programs and schedules for these conferences, and that the various boards be asked to coöperate in arranging for the attendance of Board members, local superintendents (state, conference, synodical, etc.), missionaries from the field and individuals interested in Indian welfare.

National Conference

Your Committee recommends that a national conference of Indian workers and those responsible for missionary and Christian work among Indians be held in the autumn of 1922 for the purpose of summing up all of the work which has been done by the Committee on Social and Religious Surveys, and on the basis of the findings of the several local conferences outline programs, plans and policies for mission work to be carried out by the various coöperating boards having membership in the Council of Women for Home Missions and the Home Missions Council, such plans and policies taking into account the whole Indian field.

Sunday School Lesson Series for Indian Boys and Girls

At the Yonkers Conference a recommendation was made that a committee representing our Joint Committee and the International Sunday School Lessons Committee be created for arranging for a set of special Sunday school lesson studies for use among Indians and possibly among Mexicans and other groups wherever special needs might appear. This special committee reported at the meeting of the International Sunday School Lesson Committee meeting in Atlantic City, New Jersey, December 30, 1920, setting forth the following reasons for special courses:

1. The outlines for courses of study now available, both in the International, Improved, Uniform and Graded Series, take for granted that the boys and girls who use them come from the background of the average American home. Most of our Indian boys and girls in the government schools have come from reservations where they live under very different conditions.

2. A second supposition upon which existing International Sunday School Lessons are built is that the boys and girls who study them come from homes where Christianity is recognized as the religion of the community, even though the individual family may not profess loyalty to Jesus Christ. Many of the Indian boys and girls still come from pagan homes; many come from homes where they have no contact with the simplest stories of the Bible, and no understanding of its teachings.

3. The average child in a white Sunday school has gone to school under the compulsory educational system prevailing for white children in this country, and in consequence has a vocabulary of the third

school grade when he is eight or nine years old. Many of the Indian boys and girls, because they have been brought up in homes where English is not spoken and they come into very little contact with English speaking people, even when they are twelve or fourteen, have a very limited vocabulary, not exceeding that of the second or third school grade. • This means that the Sunday school lessons which they can read because of their limited vocabulary, are far too elementary for their stage of physical or mental development.

The courses suggested in outline are as follows:

1. Selected Bible Stories—A one year primary course for use with Indian children 6-9 years of age.
2. The Life of Jesus—A one year junior course for use with Indian boys and girls 10-13 years of age.
3. The Travels of Paul—A one year intermediate senior course for use with Indian boys and girls 14-18 years of age.

Assuming favorable action by the International Sunday School Lesson Committee at its coming April session it is recommended that the Joint Committee be authorized to continue coöperation with the International Sunday School Lesson Committee in such ways as shall promote the full preparation of these lessons and their publication for use at the earliest practicable date.

In order to hasten the consideration of the above course of lessons the Administrative Committee recommends that the Committee be authorized to expend a sum not exceeding \$171 for printing five hundred copies of these lesson outlines in order that they may be presented for criticism to the members of the International Sunday School Lesson Committee and others interested.

Religious Work Directors in Government Schools

The plan for Religious Work Directors in Government Schools, as outlined by your Committee a year ago, has developed during the past twelve months. Unfortunately, the man appointed for the opening year at Haskell Institute resigned at the last moment and not until December was your Committee able to announce the temporary appointment for the present school year of Mr. W. D. Owl, an Eastern Cherokee from North Carolina. Mr. Owl is a graduate of Hampton Institute and of the Y. M. C. A. Training School at Springfield, Mass. He comes to Haskell after experience in war service, as principal for one year of Christ's School at Arden, N. C., and one year and a half as community secretary among the Pimas at Sacaton, Arizona. The contributing Boards share with the local organizations at Haskell Institute in Mr. Owl's support.

Mr. Meindert Van der Beek's work at the Albuquerque and Santa Fe Schools has developed most satisfactorily during the year. The personal Christian influence of Mr. Van der Beek with the boys of the school and the Indian young men in the town has been most heartening. Summer weeks were spent in visitation on reservations and at mission stations whence come many of the pupils in the schools. The local Presbytery has appropriated \$300 toward Mr. Van der Beek's expenses.

Rev. G. Albert Vennink has been in service at Sherman Institute, Riverside, California, since April. Until October his support was carried entirely by the American Missionary Association. Since then the Association has shared with the other supporting Boards. A particular feature of the work at Sherman Institute outside of the regular work of Mr. Vennink at the school has been the presentation of the financial needs for funds to build the Protestant chapel. Already above \$6,000 has been subscribed through the local churches in the Riverside Federation. The campaign is on for raising \$6,000 in the churches of Southern California. The various Church Building Boards are being asked to share in raising the balance of \$6,000 for the completion of the building. Your Committee would call special attention to the character of this Home Mission enterprise—a local organization of churches of various denominations unitedly doing missionary work of a definite character, through a regular committee raising funds to support a full-time worker at the Institute, Miss Edith Menzer, and incorporated to hold property for missionary purposes. Is not this unique in Home Mission methods?

For local reasons your Committee found it inadvisable to make an appointment at the Chilocco, Oklahoma, School this year. Through correspondence the way is open for the appointment of one man to serve the schools at Flandreau, South Dakota, and Pipestone, Minnesota. Your Committee recommends this appointment to begin with the opening of the next school year.

The Board of Home Missions of the Presbyterian Church, U. S. A., in its service at the Phoenix, Arizona, School through the Cook Bible Institute and the local Presbytery has made necessary changes during the year in appointments of men under whose direction the religious instruction of Protestant Indian boys and girls is given.

At the Government School in Carson, Nevada, the Woman's American Baptist Home Mission Society supports Miss Lillie Corwin as religious work director. At Chemawa, Oregon, the appointee is Miss Gertrude Eakin, a representative of the Presbyterian Church, U. S. A.

The Committee recommends the following budget to the Boards of the two Councils for the calendar year 1922:

Albuquerque and Santa Fe—		
Salary	\$1,800.00	
Expenses	200.00	
		\$2,000.00
Sherman Institute—		
Salary	\$2,000.00	
Expenses	500.00	
		2,500.00
Haskell Institute—		
Salary	\$2,000.00	
Expenses	500.00	
		2,500.00
Flandreau and Pipestone—		
Salary	\$1,200.00	
Expenses	300.00	
		1,500.00
Budget for summer conferences and visitation to reservations		500.00
Secretarial visitation		250.00
		<u>\$9,250.00</u>

It is recommended that your Committee be authorized to apportion this amount equitably among the Boards doing Indian work; to make necessary appointments and allocations of workers; to arrange for the amounts and payments of the salaries of those appointed and to have oversight of work done in coöperation with local committees.

Religious Education in Oklahoma Schools

In connection with the Eastern Oklahoma Conference held at Muskogee, Oklahoma, October 25 and 26, 1921, the subject of Tribal Schools was taken up for consideration. It was found that at the present time only one church (Southern Baptist) is attempting any religious work for the pupils enrolled in these 8 schools (the total enrollment being 952, an average of 119). The Committee on Findings brought in a resolution commending the Southern Baptists for attempting this work and recommending that a programme of religious education be worked out for all the churches having pupils affiliated with their respective denominations. It was pointed out that in view of the fact that these schools are under Government supervision it would be feasible to inaugurate on a modified basis the plan now being worked out at Albuquerque and Santa Fe of having a religious work director dividing his time between two or three of these institutions. For instance, there are four schools in the northern section of the Five Tribes Country which could be placed in charge of one such director, namely, the Cherokee Orphan Training

School at Tahlequah; the Euchee Boarding School at Sapulpa; the Eufaula Boarding School at Eufaula, and the Nuyaka Boarding School at Nuyaka. Of these the first two mentioned are co-educational, while the Eufaula is a girls' school, Nuyaka, boys. Then there is a second group in what might be termed the southern district of the Five Tribes Country as follows: Bloomfield Seminary, the Chickasaw school for girls located at Ardmore, Wheelock Academy, a Choctaw school for girls at Millerton, Jones Academy, a Choctaw school for boys near Hartshorne, and Mekuskey Academy for Seminoles, co-educational, five miles from Seminole. This plan would call for two positions. The creating of three positions would be still more desirable inasmuch as more time could then be given to each school. It should be noted, furthermore, that practically all (without exception) are of Protestant affiliation. Consequently the door is wide open for constructive work of this character. The denominations most intimately concerned would be the following: Presbyterian, North and South; Baptists, South; Methodists, South; Cumberland Presbyterian and some independent churches.

FURTHER RECOMMENDATIONS

The following recommendations growing out of the New York State and Oklahoma Conferences the Committee would offer:

1. It is recommended that the Committee be authorized to make proper representations of the matter of citizenship to the Commissioner of Indian Affairs. Tribalism has been weighed in the balances and found wanting. Citizenship with all of its privileges and obligations must come to these New York Indians if they are to achieve the best they are capable of. The barriers, which now from the point of view of the Indians seem so menacing, must be removed. The bright minds and the most progressive leaders among the Indians themselves fully realize this and believe that the church has a place in educating and preparing these leaders to assume the duties of citizenship. In the case of these New York Indians the situation is peculiar. Owing to treaty rights into which the United States Government entered with them as a sovereign people in 1797 they have since that time been a self-governing people with lands in fee simple and controlled neither by the state government nor the Federal Government. They have a citizenship now in their own Indian commonwealth. Relationship, if changed, must be by mutual consent with continuing goodwill for the transfer of Indian citizenship into the American Republic.

2. In view of the findings based upon the American Indian Survey of the Committee on Social and Religious Surveys it is recommended that a committee for each reservation of New York Indians where more than one denomination is serving be created, such committee to be composed of the responsible administrative officers of the several churches on the reservation and that these committees be authorized and directed to hold, where the situation seems to require, conferences in the several reservations, and by mutual agreement arrive at pro-

grams which seem in each case desirable for more efficient Christian work and closer coöperation of the Christian churches involved. These committees for the several reservations have already been named and it is recommended that Mr. Roundy be authorized to make arrangements of the time for the visitations and conferences.

3. It is further recommended that we express our great appreciation of the work done by the Friends of Philadelphia in the support and service of the Tunesassa Indian School. It is our sincere desire that the same effective Christian service be continued through the avenues of the school. At the same time we would suggest that in coöperation with the Presbyterian work already being done on this reservation the school extend its work into larger forms of community service especially along lines of Sunday school programs carried out in different sections of the reservation, thus emphasizing the value of religious training in these varied centers.

4. It is recommended that the Committee be instructed to arrange with Mr. Arthur Parker to prepare an article on the New York Indians with special reference to their citizenship and welfare needs as also the ways of meeting them, such article to be printed by the Councils.

5. That interdenominational annual conferences of missionaries serving under the various Boards and their state administratives be held for the promotion of Christian fellowship and the development of common plans:

(a) For Western Oklahoma (the one already in existence and having annual meetings).

(b) For Central and Northwestern Oklahoma.

(c) For the Five Civilized Tribes.

6. That the Boards supporting mission work among the Five Civilized Tribes be urged to adopt policies whereby a lessened number of Indian churches be conducted, more frequent church services be held, Sunday School and Young People's Societies be organized, programs of rural church life and community service be arranged and more thoroughly trained pastoral leadership be provided.

7. That representation through the Committee be made to the proper agencies of the United States Government whereby its treaty promises made several years ago to the Fort Sill Apaches, said unfulfilled promises aggregating, in lands and rations, some \$42,500, may be carried out by necessary Congressional action.

8. That through the Councils' publicity agencies proper information be given wide circulation depicting the real character of Indian dances, revealing the detrimental effects of many of their excesses, recording the tendency toward commercialization by various agencies and stating the attitude of the Indian Bureau in its instructions to superintendents and agents.

9. In view of pressing demand for Christian teachers, farmers, agents and other employees in Government Service, that the Joint Committee on recruiting the Home Mission Force through the proper representation of the various Boards in its membership, as well as through its own channels, be charged with the responsibility of recruiting workers not only for specific denominational mission work but for service in the Government Indian Service.

10. Inasmuch as so many thousands of Indian young men and women are found in our Government schools who represent the future hope of the race, and whereas the Government has so generously opened the door for religious instruction—

Resolved, That we heartily indorse the efforts already put forth by the denominational boards through the Home Missions Council and

the Council of Women for Home Missions in placing religious work directors in a number of the non-reservation schools, and that we most earnestly request that steps be taken by said councils as speedily as possible to place well-trained religious work directors in other boarding Government Indian schools not adequately provided for.

11. We urge upon the respective denominations the full use of the two hours a week allowed in Government Indian schools for religious instruction, and that adequate courses of study be provided by the respective denominations for such instruction.

12. That the Joint Committee publish a pamphlet designed to increase friendly and helpful relations between whites and Indians—a pamphlet similar in import to "The Home of Neighborly Service," that enough copies be printed for wide distribution among white people of the United States who are living near Indians and that Dr. Bruce Kinney be asked to prepare this pamphlet under the direction of Miss Florence E. Quinlan and Miss Edith M. Dabb.

13. That Dr. B. C. Henning of the Home Mission Board of the Southern Baptist Convention and Superintendent Lawrence E. Lindley of the Friends' Indian Missions be asked to have conference and take action regarding work among the Otoes and Iowas.

14. With commendation for the work which has been done by the Friends and the Southern Baptists among the Osages, we recommend that strong missionary work be undertaken at Fairfax by the Southern Baptists; or if this be impossible, by the Friends.

15. We rejoice that the remnants of numerous tribes located in Ottawa County, Oklahoma, have the Society of Friends at work at several places among them, and we urge that the work of that denomination be expanded and intensified as rapidly as may be until it shall make a demonstration for the sake of Indian work everywhere—of what can be done when one of the noble Evangelical denominations has sole responsibility in developing a great undertaking. This of course does not preclude the work of other bodies in ministering to students of their fellowship who may be in school in that territory.

16. That the Board of Home Missions of the Methodist Episcopal Church be urged to consider immediately work among the Kaws and Tonkawas in keeping with previous assignments.

17. Evidence from the survey and personal reports indicates the continuous increase of the number of Peyote users among the Indians. Both conferences in Oklahoma took strong action regretting the recent defeat in the United States Senate of the anti-peyote bill and condemning the alleged activity of Senator Robert L. Owen in helping to secure its defeat. Your Committee asks that it be charged afresh to use all possible influence in promoting proper legislation in Congress for suppressing the use among Indians of this most harmful drug.

18. In the solution of the Indian problem the chief responsibility for the Government rests in the provision of education. Particularly worthy of commendation was the order by the Commissioner of Indian Affairs and the coöperation of superintendents in the field enlisting increased attendance of Indian boys and girls in Government schools at the opening of the school year. Even though this has meant overcrowding in some schools it is a most commendable act laying the foundations for real Americanism.

Of the 86,000 Indian children of school age mentioned in the last report of the Indian Bureau, Congress provides school privileges for 30,000 and the public schools enroll 30,000 more. This leaves 26,000 Indian boys and girls without school provision of any kind. As

representatives of Protestant Christianity we should be remiss in our duties did we not urge upon Congress an adequate recognition of these needs in terms of appropriations large enough to remedy these unwarranted conditions. Particularly are we distressed at the neglected Navajoes. Navajo boys and girls numbering 6,857 have no chances for even elementary education. We would reaffirm the report of the Board of Indian Commissioners urging "the building and equipment of boarding schools for the Navajo people in Arizona and New Mexico as the most pressing need of Indian education. Entirely aside from the fact that in the Navajo treaty of 1868 the United States entered into an obligation to provide schools for these children, an obligation which the Government has never fulfilled, the inherent right of every child in this country to an opportunity to get an education makes it the imperative duty of the Government to provide enough schools to meet the unique situation presented by these nomadic Navajo children.

With even greater force than for the last two years we would re-emphasize the necessity for Congress to relieve the embarrassment in the Indian Bureau arising from its necessary low grade of salaries in its teaching and professional personnel. We recommend for your adoption the sound principles of the Board of Indian Commissioners:

The staff of superintendents, teachers and employees has been depleted in number and reduced in efficiency because of the deplorably low salaries available in the service. The public schools and business employments offer better pay and the inevitable result has been a loss to the service of many of its promising or experienced men and women. Many places are now filled with temporary and make-shift appointments and some of the schools have suffered severely in their efficiency. Such opportunities are afforded in all well-regulated school systems and it will be impossible to secure or to retain satisfactory teachers in the Indian schools unless similar incentive can be offered.

19. That the following letter be printed in our annual report as the expression of the spirit and method underlying all the work of our Joint Committee for the Indians of the whole country:

"To the Oklahoma Indian Conferences to be held at Muskogee, October 25 and 26, and El Reno, October 27 and 28, 1921—

"We, the missionaries of the Society of Friends among the Indians in Oklahoma met in Annual Conference, in all humility and kindness protest against the overlapping of work of Protestant denominations in certain districts and against the tendency of denominations to enter fields already occupied. We deplore the resulting confusion caused in the minds of the Indian people, the consequent neglect of other needy fields, and the waste of effort caused by this overlapping. We urge this conference and the Home Missions Council, in the spirit of Christ, to use their influence to correct and prevent such conditions.

"On behalf of the Conference,

"(Signed) LAWRENCE E. LINDLEY,

*"Supt. Friends Indian Missions
in Oklahoma.*

"Shawnee, Oklahoma,
"October 15, 1921."

Respectfully submitted,

ELMER E. HIGLEY,
Chairman.

MIGRANT GROUPS

A. *Workers in the Harvest Field*

One of the most difficult classes of people in the country to reach with any form of religious ministrations is the wandering host of laborers in the harvest fields of the middle West, beginning their toil in June in Texas and following ripening grain northward and northwestward until late in September, or in October, the task is finished in the Canadian provinces. Their number in Kansas will sometimes reach the high figure of one hundred and fifty thousand. They are difficult to reach for the following reasons:

1. They do not stay long in one place;
2. They have left home ties, and have thrown off most of the social restraints;
3. They are largely of the "hobo" type of men, debauched, lazy, mentally as well as physically exhausted;
4. They represent the three great types of religious aversions and animosities, Catholic, Hebrew and Protestant;
5. Not a few are ribald scoffers of all religious and ethical views, some of the extreme radical type.

And yet, these are human beings, who have been neglected and in many instances abused. They need the ministries of the Christian Brother.

Work done for this class of men must largely be of the social and fraternal type. The ordinary terms and the usual forms of religion sometimes drive them away and embitter them toward all efforts to befriend and help them.

Because of these conditions your committee deemed it wise several months ago, as was intimated in the report of last year, to turn to Community Service, Incorporated, and see if that organization could not do a work of real benefit, pioneering in character, which might later perhaps be taken up by church agencies and be carried on by them with a larger religious content in the services rendered.

Community Service, Incorporated, has been most cordial and responsive in its efforts. It outlined a very carefully planned program for its representatives to follow, which was put in operation in nine counties in Kansas during the past season. It was discovered that an elaborate program could not be carried out. In the first place there were not nearly as many men in the fields this year as last year. Problems of congestion and overcrowding were wanting. In places where the housing problem was great in former years, there

was room to spare this year and no special relief was needed along this line.

There was, however, a real service to render in helping the men to find their jobs. Information of all kinds was required. An employment bureau in some places was conducted. All nine of the counties reported this as practical and important.

Under the heading of "Recreation" five of the nine counties reported the need of assistance. Much of this help was in the form of furnishing a rest room, or a reading room, with stationery and facilities for letter-writing. Games were appreciated, such as checkers and chess. One reports under this head the furnishing of showerbaths and a baseball outfit.

Little is said under the head of "Church Attendance." One says succinctly, "Some attended"; another reports "Invited by all churches." But the usual statement is "None," "Nothing," or "None attended."

All of the reports agree that the type of men following the harvests this year is below the average of previous years, particularly of last year, when so many were in the fields. One states "25 percent crap shooters, 25 percent bums without any occupation, 50 percent good." Another puts it, "Some tough characters. For the most part fair men." While another says, "Mighty poor taken as a whole." Two have a hopeful note: "Fair. Some very good, some poor," and "Generally fair and desirable."

In such terms as these is reported the beginning of a work, difficult, not yet far enough along to afford much encouragement, but needed and consequently to be followed up in the name and in the spirit of the Christ.

B. *Lumber Jacks*

Little has been done for the Lumber Jacks in a joint or coöperative way during the past year. Individual denominations have carried on important pieces of work, particularly through the extension of their ordinary home mission services up into the lumber camps and with the logging crews. They have an increasing number of "Sky Pilots" trained in this service and acceptable to these men. From such men as these, reports come to us that the logger and lumber man is not so radical in views as formerly and not so threatening in his attitude toward the established institutions of the country. Much of the former discontent has been taken away by the improvement of conditions of living and of work. The men feel that they have won the right to be treated by their employers with a larger measure of consideration, and employers have responded in most cases with better physical

conditions and with a much more humane and human touch on the part of overseers and "bosses." The millenium has not yet arrived in the Northwest, but we are glad to chronicle what is reported to us as real improvement in these directions.

C. Farm and Cannery Migrant Groups

The success of work among Farm and Cannery Migrant Groups in 1920 was a good foundation for the beginning of efforts in the year 1921. At its close we would present some of the special features of interest which have marked the second year of these activities.

We recall the shock which came to many intelligent workers when the revelation of this particularly needy Home Mission field was presented through the Interchurch World Movement. The story was as thrilling as that of many far distant fields of service, and the need has grown even more impressive as we have become more familiar with conditions and possibilities. We come with our report for 1921 with a conviction that every Woman's Board of Home Missions should enter upon this interdenominational service to the utmost of its ability, thereby making possible a program which shall include many times the number of centers thus far operated.

Ten Woman's Boards or Societies, and one local Federation pledged support, and from them was received \$5,540.00 Four other Boards approved, but were unable to assist in financing the work this year. In September it became apparent that there would be a small deficit when the work of the season should close. For this purpose the Executive Committee of the Council of Women for Home Missions made provision to cover the deficit.

The Sub-committee on Farm and Cannery Migrants was again permitted, most Providentially as we believe, to have the service of Miss Lila Bell Acheson (now Mrs. De Witt Wallace) as Executive Supervisor. We are under renewed obligation to the Woman's Board of Home Missions of the Presbyterian Church in the United States of America for releasing Mrs. Wallace from regular Board duties to act as Executive Supervisor of this important interdenominational service.

A new departure in the administration was the appointment of Miss Harriett Chapell, as Religious Worker and purchasing agent for all stations. Ten other workers served as executives in charge of stations, supervisors of play grounds, and superintendents of day nurseries. The service rendered by these women cannot be too highly commended.

Three centers were operated during the season, two of them, new center, at Dover, Delaware, in the midst of an Italian farm colony was opened. Riverton, New Jersey, and Houston, Delaware, which were served last year, were not opened this year owing to crop failure and light season for the canning industry. A portable house was purchased for the Dover station, and some of the equipment used at Houston last year did service at Preston this season. A piano provided for each station added pleasure as well as efficiency to the work. At each center there has been a specialist in day nursery, play ground, domestic science and First Aid work. The day nursery and First Aid have been very important features at each station.

The cannery owners have heartily cooperated and improved the facilities for the work at each center. At Bel Air the owner made an addition to the bungalow pavillion. The American Bible Society and other organizations have been helpful in sending various supplies for the centers.

Greater publicity has been given to this phase of Home Missionary effort than in the previous year. The Executive Supervisor, the President and Executive Secretary of the Council of Women for Home Missions, as well as members of the Sub-committee and Board Secretaries, have spoken on the work in various Summer assemblies, Annual Meetings of Boards, and other gatherings. The Executive Supervisor presented the work at Chautauqua (N. Y.), Chambersburg (Pa.), and Northfield (Mass.). Articles have appeared in *The Missionary Review of the World*, *The Record of Christian Work*, and various publications of Woman's Boards and Societies, as well as in some denominational publications.

Two leaflets, "Harvesting Souls in Berry Patches" and "Migrant Workers in Harvest and Cannery," have had wide circulation and have been much in demand. The new leaflet for the year 1921, "Migrant Workers in Harvest and Cannery," was sent to contributing Boards for promotive distribution among their constituency. This has made possible a much larger publicity among the rank and file of the Home Missionary organizations. The Committee plans soon to publish a leaflet containing excerpts from the diaries of those at the centers during the past year. From time to time we hope to supply missionary and church papers with material on the work among Migrant Groups.

During the season the three centers were visited by the President, and Executive Secretary of the Council of Women for Home Missions, and the Executive Supervisor. The unqualified approval of this deputation of the activities conducted at the centers and the administration of the work

gave a new emphasis and incentive to the prosecution of the service among Farm and Cannery Migrants.

As a result of this visitation the following items were presented to the Executive Committee of the Council of Women for home Missions:

That the experiments of the past two Summers have shown definitely:

1. How best to conduct the work.
2. How to find young women who are willing and competent to conduct the work.
3. That young women desiring specifically Christian service need not enter so called Social Settlements to express themselves, but can do it in this form of church work.
4. That one great benefit in this form of Christian service is the reflex action upon the young women and the colleges from which they come.

Because of the efficient services rendered during the past season (1921) it has been suggested that an interdenominational appeal be made to college girls to go out under the Council of Women for Home Missions to do this work among Migrant Groups, asking colleges to provide support for young women to be their representatives in this unique seasonal work. Also that young women who served so splendidly during the past season be requested to assist in making this appeal.

While the Committee has had in mind the opening of centers among groups in oyster canneries, it has not been deemed advisable up to the present time. When it seems expedient plans will be made and work opened.

Looking toward the future we feel that this phase of interdenominational service should be multiplied many times. In this particular line of Christian service denominational organization is not entirely welcome because it leads to embarrassment for the owners or managers of the canneries. Does it not, therefore, seem as though every constituent Board of the Council of Women for Home Missions should make an appropriation commensurate with the need and opportunity? We have long talked about presenting a strong Protestant front in this country, and more than ever it is coming to pass. Shall not the various Woman's Boards and Societies of Home Missions present in this interdenominational service a fine demonstration of Protestant womanhood united in service in this needy Home Mission field for love of Christ and in His name?

It has been decided by the Executive Committee of the Council of Women for Home Missions that a full presenta-

tion of work among Migrant Groups be made to the constituent Boards, and that these be asked for larger contributions for this work for the year 1922, it being borne in mind that the Committee looks toward all-year work in various parts of the United States.

While it is deemed advisable not to approach Women's Church and Missionary Federations for funds, yet, when approached by Women's Church and Missionary Federations for Home Missionary objects to which voluntary contributions may be sent, we present to them the work for Farm and Cannery Migrants as a Home Missionary object worthy of their interest and contributions. We trust many Women's Church and Missionary Federations may thus be enlisted to help in financing the larger plans upon which we hope to enter.

Looking upon the success thus far, of this comparatively new adventure in Home Missionary effort, we are constrained to believe that God would have us go forward and that His guidance shall be made manifest as we "go up to possess the land."

Respectfully submitted,

MRS. MAY L. WOODRUFF,
Chairman.

MORMONISM

Recently a Mormon elder from Utah spoke in the Church of Jesus Christ of Latter Day Saints in Brooklyn. After a sermon on Faith, which might have been presented in any Christian pulpit, he launched out in a defense of the Mormon system as distinguished from other branches of the Christian Church by telling the story of Joseph Smith. He affirmed that the grove near Palmyra, New York, where Joseph Smith met God face to face and talked to him like a man, was the most sacred spot on earth, and that hour the holiest in the history of the world, and made the positive statement, "It is absolutely true; I know it." All of this was listened to by the hundred, or more, who were present, with closest attention and evidently a profound belief in the curious assertions which the elder was making. The congregation was composed of people apparently well-to-do, being well dressed, intelligent looking, and the larger proportion of them young people.

The Mormon Church in Brooklyn, therefore, while small in numbers, seems to be building on a rather positive foundation. The outstanding characteristics of the presentation of Mormonism here, as elsewhere, seem to be persistence, courtesy, and absolutely positive and dogmatic assertions that their system is true and the only true religion on earth. They tell the improbable story of the golden plates with all the assurance of intelligent men announcing the simplest historic fact, like the landing of the Mayflower, or the signing of the Declaration of Independence. This positive presentation constitutes the strength of their appeal. Confronted by outstanding and glaring moral defects in the system, such as polygamy, they smilingly deny, affirm, or sidestep the whole issue, as the occasion may seem to demand.

This is simply one illustration of the fact that Mormonism is aggressive and growing. The facts given in the chart printed in last year's report to the Home Missions Council on Mormonism deserve renewed study each year. Mormonism is gaining in some of the states adjacent to Utah with considerable speed. It is planting itself strongly in fully one-third of the other states of the Union.

We should keep constantly before us the fact that essentially the Mormon system is unchanged. In its theory it is the same as it ever was, and it would be in its practice, if the law of the land did not prevent. The leaders of that Church, by the very organization of the system, are the old men and, therefore, conservative. It is very probable that

the leaders of the Mormon Church do not represent the really progressive ideals and ideas of the younger and more intelligent men. However, Mormons, as they become educated, and as they mingle more and more with the world outside of the Mormon strongholds, are changing. This is due to the fact that many of their young men went into the war. They came into contact with other young men and got a better view of religion. It is due in part to their school system and to their colleges and the State University. Mormonism grew up in the early day and became strong, because of its isolation from the rest of the world. The empire of Brigham Young, who in effect was an Oriental potentate, would not now be able to develop under modern conditions of intercommunication and the interchange of knowledge. The general progress of the race to-day is against the system. Mormonism is facing an era of culture, and whether Mormons like it or not, they are a vital part of the United States. It would seem, therefore, that a New Mormonism must arise. Outwardly, the younger members still give their allegiance to the Church; inwardly, they have many reservations, and many of them are earnest seekers after the truth.

During the year the Committee on Mormonism, and subcommittees, which it has called into existence, have held several meetings, and these committees, through the office of the Home Missions Council, have been in close consultation and coöperation with the Utah Home Missions Comity Council and its officers. The Executive Secretary had one conference with representatives of the Utah Council in Salt Lake City last August. Out of these intimacies and conferences have issued during the year the following results:—

1. The feeling of isolation on the part of our missionary workers in Utah, who are but a fractional part of the great population of that state, has been very much relieved.

2. The movement toward a better equipment and of a stronger personnel, which was recommended by a conference in October, 1920, has been forwarded, and Protestant Christianity is better prepared to make itself felt in that state.

3. The comity plans, in accordance with which the state has been districted among the denominations so as to prevent competition and over-crowding, have been strengthened. The denominations, each in its area, have had their attention called to the need of increased effort in colportage work and personal evangelism.

4. A pamphlet on Mormonism has been issued called "Ten Reasons Why Christians Cannot Fellowship the Mormon Church, and Answer Given by Brigham H. Roberts, Elder in the Mormon Church, With a Rejoinder." This pamphlet has peculiar significance because of its origin and its character. The Ten Reasons were first stated by the Presbytery of Utah in 1897, and were approved by the Congregational Association of Utah and the Baptist Association of Utah in that and the following year. A recent reprint caught the eye of the

Editor of *The Deseret News* and was published entire in the issue of that paper July 8, 1921. Elder Roberts, one of the foremost leaders of the Mormon Church, saw fit to answer the Reasons in a sermon preached in the Tabernacle in Salt Lake City, July 10th, and his sermon was printed in *The Deseret News* July 23rd. We have then in this pamphlet, not a tirade, nor a charge of any virulent kind, but a reasoned statement from both sides as to the real differences between Protestant Christianity and Mormonism, which covers a period of twenty-five years and shows whether Mormonism is yielding, at least in the minds of its leaders, or is, so far as the leaders can control it or defend it, becoming other than it was. The Rejoinder is a composite statement which received the approval of many men, who have lived long in the midst of Mormons and know their ways and their thinking very thoroughly. This kind of literature, which is irenic and appeals to reason, is particularly adapted to use among Mormons, who are feeling the effects of modern movements and among those who face the claims of Mormonism and are open to its propaganda.

5. Several conferences have been held relative to closer coöperation between denominations in the field of education in Utah. The Council of Church Boards of Education and the Home Missions Council have a joint committee now making studies and investigations in this field. Westminster College at Salt Lake City is essentially interdenominational in character. Its Board of Trustees, eighteen in number, represent six denominations and members of the present faculty represent four. The president of the College called a meeting of the heads of the secondary Christian schools of the state to meet at the College on December 29th for the purpose of making acquaintance and of considering closer coöperation.

Mormonism makes its appeal in the realm of ideals by positive assertions and in the realm of economics by the pull of its great commercial enterprises. It can be met effectively in the realm of ideas by declaring the truth and explaining the truth with patient iteration and the illumination of Christian character.

Gentiles need to be awake to the fact of continued activities on the part of Mormon missionaries. They seem to be especially aggressive since the war, and are able to delude many people, drawing their recruits, as in all their history, largely from the ignorant classes. We must also remember that Gentiles who live in Mormon communities find it almost impossible to bring up their children as uncontaminated Gentiles, for Mormon practice and doctrine are thrust upon them at every turn.

Respectively submitted,

FRANK LINCOLN MOORE,
Chairman.

NEGRO AMERICANS

The Negro Mind

All too much of the old Negro remains; but there is a new Negro. To his voice we must listen. This voice is resonant with a new hope based on solid achievement. A new era has dawned. The day of Booker Washington has not passed; it can never pass. His soul goes marching on, not in solitary leadership, but in a host of wise racial generals in all fields of life. They are insisting that the principles and ideals of American democracy shall be applied to them and their people. All too slowly, yet on all hands there is developing a determination of white Christian leaders to meet this reasonable request and to find a way out in the Christian demands of Negroes for better treatment, a fair chance for education, a more even-handed justice, reasonable economic conditions in city and country, a fair appreciation of accomplishments under difficulties, a single standard of morals, security of life, property, liberty and the pursuit of happiness.

Missionary workers and representatives of Boards doing mission work among Negroes are conscious of the new mind of the Negro, of his new sense of race worth and race dignity, his new determination to have applied to him the principles of a safeguarded and complete American life. The mere words, or appearance, so far as the attitude of white people is concerned, are not sufficient. Each white person must actually make good in the fields of real achievement. The reality of such actual achievement is the unshaken rock of confidence on the part of Negroes in the trustworthy accomplishments of missionary workers and mission Boards. They stand a sure defense of mighty hope in the Negro mind. On such Christians Negroes rely. They have loved much and love never fails. They have been weighed in the balance and have not been found wanting.

Principal Moton has recently said that "the better white South was never more friendly to the Negro than today." This is but another way of saying that in the principles of Jesus is the solution of the Negro problem. The test of Christianity rests in the criterion of real worth. Is a man a man for a' that? Is color, or real achievement, to be the test? Heartening confirmation of a new point of view is at hand in the increasing number of Christian men and women who are no longer asserting that they know the Negro, but are reappraising the progress of racial development during the last half century. It must be freshly called to mind that the Negro leaders responsible for this changed attitude of the better South have been largely trained through the white

teachers and trained Negroes supported by Christian beneficence. Such fruitage of the greater life challenges to faithful continuance in well doing, an earnest of larger results yet to be.

Negro Population

The census of 1920 places the total Negro population of the United States at 10,463,013, as against 9,827,763 in 1910, and 8,833,990 in 1900; an increase in the one case of 635,250 and in the other 993,773. The first national census in 1790 revealed that 19.3% of our total population was Negroes. At the time of the Emancipation Proclamation the percentage had decreased to 14.1%; in 1910 to 10.7%, and in 1920 to 9.9%. At the close of the Revolutionary War every fifth person in the United States was colored; in Civil War days every seventh person; and, when the World War was ended, one person out of 10.5 was a Negro.

Save for one or two decades in our national life, the percentage of increase in white population has always been larger than the percentage of Negro increase. Even after making due allowances for census inaccuracies the decreased percentage of growth in Negro population during the last four decades has been positively startling. 1890 represented the maximum increase of all census decades; it was 37.5%. In 1900 it was 32.3%; in 1910, 11.2%; in 1920, 6.5%. In the first four decades of freedom from slavery the increase in Negro population was phenomenal; in the last two decades the change in the other direction has been even more phenomenal.

The Northern Migration

As anticipated, the census of 1920 reveals a significant change in the location of Negroes in different sections of the country. While the total change from South to North has meant a real trek of population, it has not assumed the inflated proportions carelessly claimed by some speakers and writers. Sixty years ago 92% of the Negroes lived in the South. Ten years ago 89% were in the South. Now 85% of the Negro people are in the South. With a relatively small number in the North the change of 4% of the total Negro population in the whole country in a decade is noteworthy. It means that three-fourths of the increase for the last decade has been in the North and West. The total increase of Negroes in the United States in 1910-1920 has been 635,250. The North and West have absorbed 472,418 of this increase, the South 162,832. The line between North and South follows the northern boundaries of Delaware, Maryland, West Virginia, Kentucky, Arkansas and Oklahoma. The West is

that part of the country lying west of the eastern limits of Montana, Wyoming, Colorado and New Mexico. The summary of changed geographical locations of Negro population assumes rather startling form when it is realized that in the last decade the increase in Negro population in the South has been 1.9%; in the North 43.3% and in the West, 55.1%.

City and Country

The Negro quite as much as the white man has heard the summons of the city life, and has obeyed. While three-fourths of the Negro population is still rural there has been a steady stream to the cities. In 1890 less than one out of five Negroes lived in towns 2,500 or larger. By 1910 one out of four were living under urban conditions. A study of the latest census indicates acceleration in this movement. Even in southern cities the change in the last ten years is marked. The large recent migration to the North has been most largely absorbed into city life. Natural segregation has occurred so that as never before these people constitute Negro cities within cities. Harlem in numbers, wealth and life has become the largest purely Negro metropolis, not only of America, but of the world.

Facts in other cities have similar significance. During the last ten years the Negro population of St. Louis has increased 60%, Omaha 133%, Chicago 150%, Youngstown 244%, Cleveland 300%, Tulsa, 330%, Detroit 600%, Gary 1300%. It will be observed that new economic conditions have caused the largest growths in places where a half-dozen years ago the Negro population was relatively very small. This was especially true of Detroit, and still more true of Gary. In the largest centers of population similar economic causes operated quite as potently, but already there was a considerable Negro population so that the increase on a percentage basis is not so startling. This same principle obtained in cities near the Mason and Dixon line. Philadelphia has increased 60%, Pittsburgh 50%, Baltimore 40%, Wilmington, Delaware, 18.4% and Washington, D. C., 16.4%.

In southern cities the increase in Negro population as a whole is pronounced, although local conditions and the northward drift has meant a lessened percentage from the previous decade, when the urban increase was large. In a number of southern cities the increase has been nominal, in a large group the increase has ranged from 10% to 18%; in a group of larger cities and those of exceptional economic opportunities the increase has been as follows: New Orleans 13.1%, Memphis 16.7%, Atlanta, 34%, Richmond 45%, Norfolk 73%, Portsmouth 100%.

Conditions in Industry

Industrial conditions in the country at large have been reflected in adjusted conditions of work, especially in the cities. Negro women are all working, although those formerly in industrial pursuits have returned to the lower wages and often longer hours of domestic service. Negro homes have been maintained by the wives turning to household work, when the husbands have been denied the opportunities furnished them during the war and the earlier months of peace. Investigations by the National Urban League indicate that Negro laborers, usually of the unskilled classes, have been laid off in about the same proportion as white workmen in the same grades of labor. The League also found that there was no concerted action, as charged in some quarters, to induce Negroes to return from Northern industrial centers to the South.

Interracial Coöperation

During the year the Commission on Interracial Coöperation has issued a handbook on interracial coöperation. This survey of agricultural, educational, social, civic, welfare and missionary forces is positively heartening, as one takes into consideration the large number of leading personalities, colored and white, listed from all parts of the country, as also the large total of increasing funds released for use in positive and constructive helpfulness.

The Committee through its several members has kept closely in touch with the agencies making for interracial good-will, particularly with the Commission on Interracial Coöperation and with the Commission on Negro Churches and Race Relations. Your Committee endorses the statement of principles enunciated at the first meeting of the Federal Council's Commission in Washington, D. C., July 12, 1921, and recommends them for your endorsement as articles of faith for all Christian people:

"Recognizing one God as the Father of all, and conceiving mankind as His family, we are convinced that all races are so bound together in an organic unity that only on the basis of brotherhood can satisfactory relations be secured. The Christian conception of God and man constrains us to believe wholeheartedly that the races should and can live together in mutual helpfulness and good-will, each making its own contribution to the richness of the human family as a whole and coöperating with the others in seeking the common good.

"We, therefore, set forth the following as the purposes which this Commission will seek to serve:

"1. To assert the sufficiency of Christianity as the solution of race relations in America and the duty of the churches and all their organizations to give the most careful attention to this question.

"2. To provide a central clearing house and meeting place for the churches and for all Christian agencies dealing with the relation

of the white and Negro races, and to encourage and support their activities along this line.

"3. To promote mutual confidence and acquaintance, both nationally and locally, between the white and Negro churches, especially by state and local conferences between white and Negro ministers, Christian educators and other leaders, for the consideration of their common problems.

"4. To array the sentiment of the Christian churches against mob violence and to enlist their thorough-going support in a special program of education on the subject for a period of at least five years.

"5. To secure and distribute accurate knowledge of the facts regarding racial relations and racial attitudes in general, and regarding particular situations that may be under discussion from time to time.

"6. To develop a public conscience which will secure in the Negro equitable provision for education, health, housing, recreation and all other aspects of community welfare.

"7. To encourage efforts for the welfare of Negro workers and the improvement of relations between employers, Negro workers and white workers.

"8. To make more widely known in the churches the work and principles of the Commission on Interracial Coöperation, and especially to support its efforts to establish local interracial committees.

"9. To secure the presentation of the problem of race relations and of the Christian solution by white and Negro speakers at as many church gatherings as possible throughout the country."

In carrying out these principles our various Boards in their work for Negroes have large responsibilities. What more effective agencies of coöperation have there been through the years than the Boards which have poured out treasure and life for Negro youth in helping to dispel ignorance, soften prejudice, develop character and train leadership? The values of interracial coöperation hang on two hinges—one, the willingness of white leaders to confer with Negro leaders and coöperate with them; the other, the existence of educated Negro leaders possessed of the Spirit of Christ and willing to assume responsibility for better things. Have not mission schools been most largely responsible for the creation of this second group? Is it not also true that the very presence of a well-conducted Christian educational institution, social center or intelligently-led church for Negroes in a town or city is a most effective center for real coöperation? It must also be recognized that it is through missionary service that channels of good-will and fellowship are kept open between colored and white denominations in the same great households of Protestant faith.

Lynching and Mob Law

The terrible riot of Tulsa, Oklahoma, with its ruthless destruction of life and property, the continued series of lynchings of Negroes in some of the southern states, the

activity of the Ku Klux Klan, taking law into its own hands, furnishing scope for use of its secret methods by irresponsible persons and attacking white persons as well as colored, make thoughtful law-abiding Christian Americans realize seriously the necessity for a national point of view and method in dealing with cases of real and threatened violence. Leaders in the national Congress have proposed the Dyer Anti-Lynching Bill as a means for aiding states and counties in remedying what is no longer a local, but a national menace. As right in sentiment and embodying a necessary approach to a difficult question, your Committee recommends that active representations be made to those responsible urging an early passage of the bill in Congress. To the Associate Secretary stating the attitude of the Joint Administrative Committee Speaker Gillett of the House of Representatives has replied: "I note the attitude of your Council as to the Dyer Anti-Lynching Bill, and I am strongly in favor of some action to condemn and repress this shocking blot on our civilization."

Mission Boards and the Rural Negro

The drift of population, the vicissitudes of economic conditions in cotton areas, the presence of pellagra due to crop failure and malnutrition, the prevalence of widespread ignorance and superstition freshly fasten attention on the rural Negro. Recent articles in the *Atlantic Monthly* have awakened interest in these neglected ones of plantation areas. Without a sufficient number of rural schools of right quality, no wonder that Mr. Sedgwick writes of ignorance, lack of progress, superstition, vice. But with adequate attention to rural schools, not only are Negro leaders developed, but each school becomes a center of great value in community service. It means a small Tuskegee in the county of its location and the local countryside ministering in countless ways for a better social welfare to Negroes of varying affiliations and interests. Every such institution becomes a center of life and light in better homes, improved sanitation, more Christian family life, the development of farming, higher ideals of personal character and the practical application of Christian principles of living.

Higher Education

An outstanding opportunity for Negro education is the use of funds in the field of higher education. All southern states have made real strides during the last few years in providing elementary education. The Jeanes and Slater Funds together with the Rosenwald benefactions have greatly aided in ex-

tending the number and improving the quality of rural elementary schools. The realm of higher education of Negroes is a great open field of Christian educational service. Leadership in teaching and the other professions, in the practice of medicine and in the pursuit of the whole range of scientific achievement there must be. No race can rise without its own leadership. For training in the grades of college and professional schools there is a great open door. Who shall enter it? No one for years to come, save through the beneficence of the Christian givers of America.

Survey of Southern Counties

As defined by the last annual report, conclusions were made by Dr. George E. Haynes from data collected in the department of Negro Survey of the Interchurch World Movement. Tabulations and write-ups have been made of the following countries: Arkansas—Mississippi and Union Counties; Florida—Hillsboro County; Georgia—Richmond, Fulton, McIntosh and Washington Counties. Your Committee was authorized to make the following allocations of responsibility in missionary service: American Baptist Home Mission Society—Union County, Arkansas, and Richmond County, Georgia; American Missionary Association—McIntosh County, Georgia, Liberty County, Georgia (unsurveyed); Methodist Episcopal Church—Hillsboro County, Florida; Methodist Episcopal Church, South—Washington County, Georgia, and Mississippi County, Arkansas.

Your Committee recommends that the several Boards should, with the Negro churches in the county, and through the Sunday schools and their leaders, work out better plans of religious education, as well as plans for educational, social, civic and recreational activities.

The American Missionary Association

Particular attention is directed to one Home Mission Board, the work of which has been earliest of those engaged in Christian education of the Negro. In the sacrificial seed sowing of its pioneers of service and its wise policies, patiently pursued, all may now rejoice as the fruits of its labors are increasingly manifest. During the past year the Diamond Jubilee of the American Missionary Association has occurred. Founded in Albany, New York, in 1839, by the famous Amistad Committee, its first work was the founding of the Mendi Mission in Africa, later transferred in 1883 to the United Brethren. In 1861 the association's first day school was started among the freedmen at Hampton, Virginia. With

the close of the Civil War its great future work for Negroes of the South was clearly outlined. As funds grew its places of service were multiplied. While the work of the Association has been extended to Highlanders and to other handicapped races under the flag—Alaskans, Indians, Orientals and Spanish-speaking people in Porto Rico and the Southwest—its greatest field of service has been among the Negroes in the South. The Association “planted Hampton—its first school—and set Armstrong over it, Atlanta and set Ware over it, Fisk and set Cravath over it.” Talladega, Tougaloo and Straight are present college centers under its direction, besides two theological schools and twenty-five other elementary and secondary rural and city schools for Negroes. Its total budget for 1921 of Negro work for schools and churches was \$477,827.92 (\$41,251 for Negro churches).

General Education Board

Of intimate interest to Home Mission Boards in the field of Negro education because of institutions benefited is the summary of appropriations to date of the General Education Board, as follows:

Schools and Colleges	\$1,630,500.00
Medical Schools	257,500.00
State Rural School Agents.....	71,837.50
Summer Schools	43,400.00
County Training Schools	160,000.00
Coöperation with Jeanes and Slater Boards.	128,500.00
	\$2,291,737.50

National Urban League

Closely allied to Christian work for Negroes in cities is the social service work of the National Urban League, with headquarters at 127 East 23rd Street, New York City. During the year, through funds made available by the Carnegie Foundation, this organization has set up a Department of Research and Investigation. Mr. Charles L. Johnson, formerly associated with Mr. Graham Romeyn Taylor of the Chicago Race Commission, has been placed in charge. Already a careful study of a thousand Negro families in Hartford, Conn., has been made. In printed form this valuable study, including religious as well as industrial and social conclusions, will be available for those interested. Further studies of an industrial character are under way in Baltimore, Maryland. A study will soon be made of Negroes in northern New

Jersey. Another development of its work will proceed under the direction of Mr. J. R. E. Lee, whose task will be of an extension character, in interesting Negro leaders of the country and securing their personal interest in the work of the League and its financial support. Mr. Lee was for fifteen years in charge of the Academic Department of Tuskegee Institute and for six years principal of the Lincoln High School in Kansas City, Missouri.

Work of the Associate Secretary

The Committee on Negro Americans has necessarily performed most of its work under the direction of the Associate Secretary of the Home Missions Council. Mr. Roundy has given an intelligent devotion to this work which places him well in the midst of the specialists in the field of race relations in America.

The Committee would not feel that this report was complete unless it paid a most hearty tribute to the spirit and the success with which he has carried on this work. A part of his work may be summed up in the following statement of service which he has rendered:

1. Through correspondence, personal conferences and in field visits to northern and southern cities counselled with secretaries and individuals contemplating or already carrying on mission work for Negroes.

2. Distributed literature from the office. Continuous requests for "A Race Crisis," "The Negro an Asset," and other publications of the Councils have been met.

3. Platform engagements:

- a. Sixth Annual Session of the National Race Congress of the U. S. A., Washington, D. C.
- b. The Missionary Education Conference at Silver Bay, N. Y.
- c. Fifth Annual Convocation of the School of Religion, Howard University, Washington, D. C.
- d. Negro Schools—Le Moyne Institute, Memphis, Tenn.; Philander Smith College, Little Rock, Ark.
- e. Church and missionary society appointments.

The Associate Secretary has also represented the Committee at the Fourth Annual Convocation of the School of Religion, Washington, D. C., the meeting of the Southern Coöperative League in Chattanooga, Tenn., and the first meet-

ing of the Commission on Negro Churches and Race Relations, Washington.

4. Articles prepared by the Associate Secretary have appeared in print as follows:

"The New Era in Christian Education for the Negro" in the *United Presbyterian*.

"The Negro Question—the Acid Test" in the *Christian Century*.

"The Menace of the Ku Klux Klan" syndicated in the religious (weekly and monthly) press.

"Negro Americans and Their Problems" in the *Missionary Review of the World*.

5. Acting for the Executive Secretary, who is a member of the Joint Committee on Home Mission Literature elected by the Missionary Education Movement, the Associate Secretary has served on the sub-committees arranging for the manuscripts on Negro life to be published this year as prepared by Dr. George E. Haynes and Mrs. John D. Hammond.

Conference on Christian Work Among Negroes

6. On Friday and Saturday, January 6 and 7, 1922, the conference on Christian work among Negroes arranged by this Committee was held. As growing out of that conference the Committee presents the following recommendations:

1. We recommend that the Boards and churches consider the suggestions made concerning coöperative work in the training of Christian workers, the placing of resident religious workers at institutions of learning and at the summer schools of training for ministers and Christian workers. We notice, as an immediate and efficient answer to the call for special training for rural pastors, the work which is being done by the Board of Home Missions and Church Extension of the Methodist Episcopal Church, the Preachers' Institutes for states, communities, etc., as now fostered in South Carolina at Bettis Academy, as being inaugurated by the African Methodist Episcopal Zion Church at Tuckers Spring, near Chattanooga, Tenn., and as for some time in operation at Hampton Institute. We approve the work of the American Baptist Home Mission Society in its correspondence course for Christian workers and in the institutes for Christian workers such as those recently held in Ohio and Kansas. We further commend Institutes sustained by the Methodist Episcopal Church, South, and the Board of Education of the Colored Methodist Episcopal Church, as also Stillman Institute, Tuscaloosa, Alabama, maintained by the Executive Committee of Home Missions, Presbyterian Church in the United States.

2. We would suggest to the Theological Seminaries among the white people throughout the southern states that the conditions

and needs of the Negro ministry in their immediate communities be carefully considered, with a view to providing training for these often neglected but deserving ministers.

3. We also recognize the need of training of pastors' wives and suggest that Home Mission Boards among our women do the same work for the women that is being done for the men.

4. We would encourage the denominational Home Mission Boards to make all possible efforts to provide more adequate support for the rural pastors; and, in this connection, we believe that parsonages, small plots of ground for gardens, etc., would materially aid in assuring such support and securing the presence and service of much needed resident pastors for our rural communities.

5. We recommend to the denominational Boards the adoption of a definite policy of recruiting of Christian workers of the Negro race.

6. It is with a sense of genuine satisfaction that all Church Boards interested in education for the Negro in the South look upon the rising tide of interest in general tax-supported education for the Negro. This we not only highly commend, but with it we desire to coöperate in every way possible and adapt our work in order to do the things most needed that this education may be made complete and effective.

7. We recommend that the Boards and agencies having membership in the Home Missions Council and Council of Women for Home Missions make such appropriations as may be possible for the maintenance of the Commission on Inter-Racial Coöperation.

Respectfully submitted,

GEORGE R. HOVEY,
Chairman.

NEW AMERICANS

The Committee on New Americans reports three meetings of the full committee held during the year, with large and enthusiastic attendance of committee members. In addition to these meetings, several distinct lines of work were assigned to sub-committees which held many meetings during the year, and performed valuable services which would have been impossible to the larger group. Many members of this committee have shared the deliberations of other committees of the Councils where there were related fields of interest, notably the fields of city and industrial survey work and the recruiting of the workers to serve all these fields. This committee has also lent service and counsel to assist in special difficulties such as those confronted by the General Committee of Immigrant Aid at Ellis Island during the past year.

Individual members of the Committee have been prominent this year in lines of exceptional service to the church. Rev. Thomas Burgess, in his book, "Foreigners or Friends," has furnished an interesting and helpful volume, not only for his own denomination, but also for the general public.

Rev. D. A. Souders has prepared the valuable manuscript on the Hungarian racial group.

Rev. Kenneth Miller not only has provided the book on the Czecho-Slovakian group, but is now in Europe assigned to a big piece of constructive work in Old World Protestantism.

The Committee has followed, in the main, the lines of work laid out last year, and has carried to completion several projects then begun, record of which will be found in the section of this report given hereafter. Beneath the surface of each report lies a strong foundation of workable coöperation and spiritual sympathy which has been builded with patient care by the groups of men and women who have devoted themselves to these special interests.

Coöperation may be, as some one has wittily said, the "thief of time," but it undoubtedly will prove to be the "giver of eternity" to some great impulses that might otherwise perish.

The following reports furnish a partial record of the year's work. The first is given by Miss Amy Blanche Greene, Secretary of Foreign Language Publications:

Report of the Bureau of Information

Foreign Language Publications

The Bureau of Information, Foreign Language Publications, organized October 1, 1920, has completed more than a year's work under the direction of a Joint Committee on

Foreign Language Publications of the Home Missions Council, the Council of Women for Home Missions and the Sunday School Council of Evangelical Denominations. The files of the New Americans Division of the Home Mission Survey Department, Interchurch World Movement, committed to its care, included the card file of the foreign language press (both religious and secular), a copy file of the religious periodicals (at least two copies of each), and a copy file of all religious literature (tracts, books and religious educational literature), which could be secured from all denominational and independent publishing houses.

To these files has been added a bibliography (English titles only) covering every language group represented in the United States and Canada, together with emigration, immigration and Americanization, including the teaching of English; a card file (by languages) of leaders available for translation, editorial work, etc.; and a clipping file maintained by the office staff. The press files have been carefully checked by the files of the Y. W. C. A. and Ayer's Newspaper Directory for 1921, and the results given to the Committee on Publicity of the Home Missions Council for release to all denominational publications.

Two messages have been sent out to the foreign religious press and representative secular papers—one a Christmas message, purely Biblical, the other the Labor Sunday Message, issued by the Commission on the Church and Social Service of the Federal Council of Churches of Christ in America. In the second case the Bureau furnished the translations (Czech, German, Italian, Lithuanian, Polish, Russian and Spanish) and the mailing lists, and the Commission the cost of mimeographing and mailing. Work on an Easter Message is already under way.

Every possible effort has been put forth to secure the publication of the RACIAL STUDIES, prepared under the Interchurch World Movement, including the detailed work of editing the manuscripts, which have been done by my assistant, Dr. Frederic A. Gould, under the direction of Dr. Charles H. Sears.

The gist of the findings of the survey of the New Americans Division of the Interchurch World Movement, supplemented by correspondence with denominational boards in the United States and Canada, was furnished to the Sunday School Council of Evangelical Denominations for publication as the "Handbook of Religious Publications in Foreign Languages." It includes a statistical table showing activities of evangelical denominations among foreign-speaking peoples, a list of religious periodical literature, a list of Sunday School

publications, a list of Bibles and Bible portions available in each language, a list of hymnals and song-books, and a general summary of the needs in each language group.

Two articles for religious periodicals have been prepared concerning the work of the Bureau.

All possible aid is being given to the furtherance of the publication of foreign language periodicals under interdenominational agencies.

A series of tracts on fundamental questions of the Christian faith and life is under way, the plan having been drafted by the special Committee on Tracts (Home Missions Council and Council of Women for Home Missions) and endorsed by the New Americans Committee. The work is being carried on by the Bureau under the direction of a committee in which each of the cooperating denominations is represented.

The "Social Creed of the Churches," published in Czech, Italian, Lithuanian, Polish, Portuguese, Russian, Slovak and Spanish in a four-page leaflet with a cut and historical statement, by the Committee of Six on Foreign Language Publications of the Methodist Episcopal Church, was offered through the Bureau to the other Boards (imprint editions) at the cost of the additional thousands. Two Boards availed themselves of the offer. The same Committee through the Bureau offered excerpts from the Russian translations of Fosdick's "Manhood of the Master" and "Meaning of Prayer" and Rauschenbusch's "Social Principles of Jesus," published by the Russian Department of the International Y. M. C. A. (used by permission) to the Boards reporting work among Russians.

Information regarding the manifold activities relating to foreign speaking groups in the United States and Canada is kept on file, or secured on request. The Bureau staff believes that this is one of the largest services it can render and stands ready to give conscientious care to requests from any person in any one of the denominations represented in the Home Missions Council and the Council of Women for Home Missions.

Report of Racial Group Studies

The Committee has arranged with George H. Doran Company to publish six of the fifteen racial studies, namely; Czecho-Slovak, Italian, Magyar, Polish, Russian and Greek, at the rate of \$1.00 per volume, with the special discount of 40 per cent. to bodies participating in the arrangement through the Home Missions Council. This makes no provision for the publication of the remaining volumes, namely; Albanian

and Bulgarian, Armenian and Assyrian-Chaldean, Jewish, Jugo-Slav (Croatian, Servian, Slovenian), Spanish (Spaniards) and Portuguese, Syrian.

This arrangement was made possible through the advanced orders of denominational boards as follows:

Congregational	875
Northern Baptist	1000
Presbyterian	1000
Methodist	1312
Reformed in America	125
Presbyterian (Canada)	125
Protestant Episcopal	150
Reformed Church (United States)	25
Christian Church	25
Evangelical Association	3
Women's Board of the Methodist Episcopal ..	50
United Lutheran	25
Presbyterian (Canada) Women's Board	50
Presbyterian (U. S.) Women's Board	125
Individuals	50

It is confidently believed that this series will help America to appreciate and appropriate the spiritual wealth represented by the vast body of New Americans, each group having its own peculiar heritage and potentialities; and will lead Christian America, so far as she will read them, to become a better lover of mankind.

The books are being put in standard form, under the editorial supervision of Charles H. Sears and Dr. Frederick H. Gould. The division of responsibility between Dr. Sears and Dr. Gould is set forth in the introduction as follows:

"A patient review of all manuscripts, together with a checking up of facts and figures, has been made by the Associate Editor, Dr. Frederic A. Gould, to whom we are largely indebted for statistical and verbal accuracy. The editor is responsible for the general plan and scope of the studies and for questions of policy in the execution of this work."

The Committee is deeply grateful to the denominational boards for making this action possible. We are very hopeful that the forthcoming books will so commend themselves to the Christian public that the actual sale of books will relieve the boards from making direct appropriations. We are hopeful, not simply for the sake of relieving the boards, but from our desire that the remaining volumes may come to the light of day and make their appropriate contribution to our great common cause.

As a matter of related interest and for the information of the church, there is always included in this report a statement concerning the year's work at our great port of entry—Ellis Island. The following admirable statement comes from the President, Dr. L. Ernest Sunderland:

The Work of the General Committee of Immigrant Aid at Ellis Island

Coöperation! Coöperation! This is the word which has been the Keystone to much of our religious and social progress. Coöperation is the main purpose of the "General Committee of Immigrant Aid." In the words of its letter head, it is "an advisory agency for promoting coöperation and efficiency in immigrant aid work at the Port of New York." The General Committee of Immigrant Aid is composed of 32 representatives of 32 religious and social organizations. (*See list below.)

These organizations represent people of the Protestant, Roman Catholic and Jewish faith, and in fact, people of nearly all nationalities. Most of the organizations are national in scope and are doing work for our foreign born population in almost every city and community throughout the land. Some of the Societies are great welfare organizations, maintaining facilities for temporary shelter for immigrants, trained workers in large cities for investigation work and are points of contact for every phase of Americanization service. In this way, these organizations can relate their work at Ellis Island to the agencies of every community of America and can do effective follow-up work.

There are seventeen of the 32 organizations of the General Committee who maintain full time paid social workers at Ellis Island. The activities of these social workers have been

*Organizations having representatives in the General Committee of Immigrant Aid are:—American Baptist Home Missionary Society; American Tract Society; The General Committee of Armenian Benevolent Societies; The Belgian Bureau; Board of Domestic Missions and Church Extension of the Methodist Episcopal Church; Congregational Home Missionary Society; The Council of Jewish Women; Danish Evangelical Lutheran Church in America; Hebrew Sheltering and Immigrant Aid Society; Holland Immigration Bureau, Christian Reformed Church; Home Missions Council of the Evangelical Denominations; Inner Mission Board; International Committee of the Young Men's Christian Association; Irish Immigrant Society; The Society for Italian Immigrants; Lutheran Immigrant Society; Mission of Our Lady of the Rosary; National Catholic Welfare Council; New York Bible Society; New York Protestant Episcopal City Mission Society; Norwegian Lutheran Church of America; Polish National Alliance of the United States; St. Raphael Society for Italian Immigrants; The Salvation Army; The Swedish Lutheran Immigrant Home; Traveler's Aid Society; Women's American Baptist Home Mission Society; Women's Board of Home Missions of the Presbyterian Church; Woman's Christian Temperance Union; Woman's Home Missionary Society of the Methodist Episcopal Church; Young Women's Christian Association.

Officers:—Chairman, Rev. L. Ernest Sunderland, 38 Bleecker Street, N. Y. City; Vice-Chairman, Mrs. S. J. Rosensohn; Secretary, Rev. Henry M. Bowden; Treasurer, Miss Mary E. Hurlbutt.

coördinated and organized as the "Social Service Department." The work of this Department is based upon the principle that immigrants are in an anxious and abnormal mental condition during their stay at Ellis Island, and are in special need of friendliness and sympathy in their problems and difficulties. They naturally look to those of their own religion and race as their special friends. It is the policy of the General Committee to provide workers who can render such assistance. Each and every immigrant is regarded as an individual who by virtue of his situation is in need of help and protection.

These social workers endeavor to explain to excluded immigrants the enforcement of the immigration laws, and why they are often detained for days, weeks and even months. They help over-anxious relatives to locate the incoming members of their families. They tell detained mothers and fathers why their children have been separated from them and placed in the Ellis Island Hospital. They secure affidavits, make appeals to Washington, draft petitions for hospital treatment and do all kinds of service to help expedite the administration of the immigration laws. Relatives who have moved from one place to another are located from coast to coast. Unaccompanied girls traveling by railroad are sent through the custody of one of the organizations represented at Ellis Island.

The Social Service Workers at Ellis Island are the connecting link between the immigrants and the various social agencies of America interested in immigration. Through them, the facilities of immigrant homes, foreign consuls and both public and private forces are made available. For example, immigrant girls coming to intended husbands are generally turned over by the Government officials for marriage to the custody of the Social Service Department. In this way, every safeguard possible can be placed around these girls, and they can be properly married. In handling one case, a great many agencies, such as the Red Cross, Social Welfare Bureau of a Hospital, Department of Charities of a Municipality, and a foreign-born Society, may all be used by a social worker at Ellis Island.

Some of the most important accomplishments of the General Committee for the past year are as follows:

1. *The establishment of a Kindergarten and Nursery.* These two institutions have greatly helped to relieve the strain for immigrant mothers and children who are detained under the law. The "Congregational Home Missionary Society" furnishes the personnel of a kindergarten teacher. She has four groups of children every day and teaches them simple games and songs. In addition, she gives

instruction in English and handwork, besides supervising a teeter-totter and play slide. The "Women's American Baptist Home Mission Society" furnishes the personnel for the nursery. The worker in charge of the nursery helps mothers in an especially equipped nursery to wash their babies and gives assistance in their care. In addition, she distributes a large number of baby clothes to mothers who need them. The various organizations of the General Committee have co-operated in furnishing equipment and necessary material for these two important institutions.

2. *Development of a guide service for immigrants.* For incoming aliens whose address is New York City or vicinity, the Y. M. C. A. and the Hebrew Sheltering and Immigrant Aid Society maintain special "guide services." Through these guide services immigrants are taken personally to their destination, and a receipt signed by the relative or friend receiving them. The guides, speaking the language of the immigrants in their custody, eliminate the danger of unscrupulous public porters and unprincipled taxi-cab drivers.

3. *The celebration of Thanksgiving and Christmas.* A "Festival Committee" of the General Committee was appointed to arrange a program and plan for the distribution of gifts on these occasions. Holidays are dreary days when in detention, especially when far from friends and relatives, and the future is very uncertain. Music, speakers in their own languages, and the distribution of hundreds of pounds of candy and fruit, and of thousands of toys and presents, have brightened many a heart and explained in concrete terms what Thanksgiving and Christmas mean in America.

4. *Maintenance of general supply closets and a room for distribution of clothes to needy immigrants and poorly clad babies.* Many an immigrant mother arrives from the warmer climate of Europe and finds on arrival at Ellis Island that she has insufficient clothing for her baby and children. She being in detention has no way to secure the same except through the Social Service Department.

5. *Arrangement for religious services.* In the past, there has been no opportunity for regular religious services at Ellis Island. The new Commissioner of Immigration, Mr. Robert E. Todd, realizing the importance of this, has through his own personal efforts installed a beautiful new pipe organ in the Hall of Inspection. A special committee of the General Committee on "Religious Services" is now at work, planning definitely for three religious services of different faith for each Sunday.

Thus, the General Committee of Immigration Aid at Ellis Island is serving the incoming aliens and endeavoring to interpret to them the "Spirit of America." All this work is only made possible by the millions of constituents of the organizations represented in the General Committee itself.

These reports with their story of the year's work serve not only as a history of achievement but also as a prophecy and program for effort on the part of the Committee. There is an increasing realization that the problems of assimilation and Christianization depend most for their solution on an adequate and thorough local program for church and community. This program, in turn, must depend on an educated and inspired Christian constituency and an efficient sympathetic leadership.

All efforts at ports of entry, all united efforts in providing literature and material for educational contacts, all plans for the cultivation of Christian citizenship among New Americans, must be united with those agencies in every corner of the United States which alone can follow these New Americans in their new homes. And such trained leadership must be provided from older and newer Americans as shall make possible the more rapid progress toward the Christian and patriotic ideals that are the true foundations of our democracy.

Therefore, this Committee plans to include in the program for next year's work special effort in behalf of trained leadership and adequate local programs for service to the New Americans. In this effort it confidently expects from its constituency the same loyal support that has been granted in the past.

Recommendations

We recommend that the Committee on Recruiting be urged to lay stress on the special need of trained Christian leadership among New Americans and further such training in every way possible.

Respectfully submitted,

EVA CLARK WAID,
Chairman.

THE NEXT STEP FORWARD

Opportunities for Enlarged Service at Ellis Island for Religious Agencies

SUBMITTED BY REV. L. ERNEST SUNDERLAND

Chairman of the General Committee of Immigrant Aid at Ellis Island

What has seemed impossible has been accomplished. For the first time in the history of Ellis Island regular religious services are being held on Sundays. This has been made possible through the splendid co-operation of the present Commissioner, Mr. Robert Tod. Every Sunday morning three types of religious service are held: at 8.15 the Roman Catholics have their mass; at 9.15 the Protestant service is held; and at 10.15 all Hebrew immigrants have an opportunity for worship with a rabbi presiding.

These religious services are being conducted by a special committee of the "General Committee of Immigrant Aid." This religious committee is composed of representatives of agencies of the three distinct religious groups of immigrants detained at Ellis Island. It has been very gratifying to watch this committee at work; and note the spirit of co-operation and the conviction of every member of his responsibility to make the religious services a success. A Protestant sub-committee has been organized through the helpful assistance of the offices of the "Home Missions Council," to take charge of the Protestant service every Sunday morning. It is an impressive sight to see immigrants from many lands assembled in the main Inspection Hall at Ellis Island, and attending the Protestant service; to notice their real appreciation while they listen to the beautiful music of the organ and hear the vested choir of 18 voices; to study their faces while the Scripture is read and a simple message concerning God and His love is given and translated by interpreters into their own languages; and to observe their deep reverence when prayer is offered.

Thus spiritual and mental comfort in a very definite way is given to every detained immigrant as he passes through Ellis Island. Many of them have great sorrows and disappointments to bear. They need the strengthening influences which only religious services can give. Besides, each one is also given the impression that the "Spirit of America" fundamentally is religious and moral—no matter of what faith; and that there is "democracy in worship."

Unusual opportunities are now presenting themselves to the various religious agencies because of re-organization which is taking place at Ellis Island. These changes are due in a large part to the recommendations of an "Advisory Federal Commission on Social Service." This Commission has been very fortunate in having Mr. Fred C. Croxton as its Chairman. Through the recommendations of this Commission, the government now officially recognizes the importance of "Social Service" as such and the functions of private agencies in connection with it. There is to be a Director of Information and Social Welfare in complete charge of all welfare work. Separate and greatly improved day and night quarters are to be provided for women with young children, with a trained dietitian in charge of children's feeding. When all the plans outlined have been put into effect, the conditions under which immigrants are detained will be immeasurably improved.

This Federal Commission has especially requested that a report on "Recreational and Occupational Activities" for all detained immigrants be worked out and submitted to them. It has been definitely indicated that the coöperation of private agencies would be necessary in order to help carry out such a program. There is no question of the importance of this opportunity; for no one can go daily through the detention rooms without feeling the great need there exists among the immigrants to "have something to do." Again and again, individual immigrants have expressed to various social workers the wish, "Oh! if I had only something to do. I am so nervous. I cannot sleep. I cannot eat. Oh! if I had only something to do, something to take up the time, something to keep my hands busy, and something to occupy my mind." It is a frequent experience in the women's detention quarters for one hysterical girl to start several to crying.

Selling the old home in Europe, the hardships of the journey to America, and the problem of locating their relatives are all factors which prey upon their mind. Their anxiety is great as to what the future holds for them. This anxiety is intensified by language and racial barriers. As a result, restlessness abounds in every one of the detention quarters. Time hangs heavily on their hands. The daily monotony is only broken by meal time, the distribution of mail and calling of names for interviews and hearings. A considerable portion of the testimony given before the Boards of Special Inquiry by immigrants is inaccurate because of their extreme nervousness.

Such a program as is being considered, will relieve a great deal of the worry which now exists, lessen anxiety and ex-

pedite official business. It is hoped that the various religious agencies represented on the General Committee will respond promptly when the time comes to initiate and conduct these much needed recreational and occupational activities.

When this same "Advisory Federal Commission on Social Service" was studying the social work of private agencies at Ellis Island and holding hearings, these five pertinent questions on the subject of follow-up work were asked of the General Committee of Immigrant Aid:

1. What should be done on this side in follow-up work?
2. Is it necessary to follow up all immigrants, or only the women and children and young boys?
3. How many and what communities throughout the United States can be touched by the organizations represented by the General Committee?
4. How should the work be coördinated in a given community by the various organizations?
5. What can be done to coördinate the work of distribution of names at Ellis Island?

No satisfactory answers have been given to these questions. There are four or five agencies represented at Ellis Island which are doing splendid follow-up work, but there is no general coördinated plan. Certain racial groups and classes of immigrants are carefully followed up while all the others are entirely neglected. At least, all detained immigrants served individually by social workers at Ellis Island ought to be followed up when admitted. Assimilation of the immigrant in America will always be a very slow process until the time comes when there is functioning machinery which will place him promptly on arrival in touch with American institutions, especially the church, the school and constructive community agencies. Experience shows that certain minimum standards and principles are essential for efficient work, and for safeguarding the immigrant in any plan of follow-up work. There is great danger in any wholesale referring of names to local societies, institutions or agencies for follow-up whether governmental or private unless the most careful supervision is available. The crux of the matter is: follow-up for "What" and "How." There must be a well thought out system with proper facilities and a common understanding between agencies themselves. During the coming year, what will be the answer of the Protestant religious organizations to these questions?

The activities of the social workers of private agencies at Ellis Island divide themselves logically into two headings:

Case Work: Handling particular needs of individual immigrants such as friendly interviews, writing letters, sending telegrams, locat-

ing relatives, securing records, handling marriages, and doing the multitude of services which are necessary for detained aliens.

Special Types of Special Care and Service: Operating the kindergarten; maintaining the nursery; giving recreational and occupational work for detained immigrants; providing guide services for immigrants; distributing literature and other essentials for the comfort of aliens, and providing special care and protection of immigrants in the railroad room and in transit, especially mothers with babies and immigrant girls.

Because of the importance of these activities, the limited number of social workers permitted by the government, and the problems of human relationships, it is very essential that trained and experienced social workers of the highest grade be stationed at Ellis Island by private agencies. Every social worker is called upon constantly to determine the future fate of an immigrant or family by the action which is taken in the particular case. Sound judgment and tact are always necessary in the handling of the relationship of the alien and the government.

As Chairman of the General Committee of Immigrant Aid, I feel very strongly on one point. Our Committee is now composed of 33 constituent societies, representing religious, social and national organizations. Each one of these organizations is engaged in some phase of work for the welfare of the immigrant. The work and activities of the General Committee have greatly increased during the past year. More and more joint projects have been undertaken. Additional responsibilities have been placed upon the Chairman which have demanded a great deal of his time. As sub-committees have been put to work on special problems, time, thought and effort of the Chairman were all necessary to organize and help them function. Important and necessary details have multiplied themselves with the growth of the work of the Committee.

With the "New Order of Social Service" going into effect at Ellis Island, there is no question that the government and the Federal official in charge of welfare work will have many problems to place before the General Committee, will suggest certain changes in policy and methods of work, and will expect many new things of the General Committee itself. All of these will involve study, conferences with organizations, interviews with certain persons, and the formulation of plans and recommendations.

Therefore, it seems absolutely necessary that the General Committee have an Executive Secretary, even with the present work and projects. It is very essential to make the religious services a success. Many details of arrangements

must be followed up carefully. Someone must be available to act in case of an emergency. The possibility of initiating a recreational and occupational program involves many problems. When a follow-up system is developed, someone must be available to work out its technic and see that it operates. An executive secretary is needed in order that the splendid coöperation of the members of the General Committee may be more effective and efficient.

* * * *

ORIENTALS AND HAWAIIANS

The Oriental

Two years ago your Committee made a report in which they called the attention of the churches represented in the Home Missions Council to the serious condition of overlapping and competition that had been for a long time in existence in Chinatown and in the newer Oriental missions, as, for instance, in the city of Los Angeles. It was thought best by your Committee and the Home Missions Council to call a meeting on the Coast of the representatives of the different Boards, to make a thorough study of the situation at first hand, in order that we might be able to present a report which would have the backing of a larger group of those with most experience. This group of people made a fairly thorough study of the work being done in both southern and northern California, with special reference to the centers at Los Angeles and San Francisco.

Your Committee comes to you again with a report which does not seem to indicate that much progress has been made in accomplishing the carrying out of the recommendations in practical form. But we are glad to record that other officials representing the different boards concerned have, in the interim, been visiting the missions and, so far as we have been able to discover, each one has come back in a thoroughly repentant mood, saying that their mission boards ought to reform, and frankly admitting that the sins of inefficiency, of ecclesiastical competition and the waste of mission funds, have been the common sins of all.

You may recall that we adopted as our representative on the field the Oriental Missions Council, whose business it was to study the situation thoroughly and report from time to time to the Home Missions Council here, through your Committee on Orientals and Hawaiians. That council met on August 31, September 28 and October 26, 1921, in San

Francisco. It regrets exceedingly that no greater progress has been made, but has sent on to us the following recommendations:

1. *Community House*

After a visit to San Francisco, Dr. Charles A. Brooks of the American Baptist Home Missionary Society proposes to a small group that the desultory social work carried on by the missions there could be improved by uniting in a common community house which should not be sectarian but thoroughly Christian. This was in view, not only of the fact that a great deal of money was being wasted, but also that the Catholics have erected on one of the most prominent corners a building which, when equipped, will cost not less than a quarter of a million dollars, with seemingly unlimited money back of the enterprise. Here we may record the unusual activity of the Catholic Church in its missionary work among the Orientals, here and abroad; on account of its tremendous influence in the city government of San Francisco, and also its perfectly united council, it has been able to accomplish large things. We may report in passing that about seven out of ten teachers in the splendid Public High School Building for Chinese boys are of the Catholic faith.

This recommendation of Dr. Brooks was passed on to the Oriental Missions Council, who gave an adverse report as follows:

"With reference to the proposed Community House the Council is of the opinion (a) that a community building would not solve the problem of the social activities for the separate churches; (b) that a community building would not be the best means of providing for the community social activities of the Protestant Chinese Community; (c) that the social activities of the Protestant community could best be, and should be, provided by the Y. M. C. A. and the Y. W. C. A. And therefore we urge that the National Organizations of the Y. M. and Y. W. take immediate steps to provide adequate facilities for this type of work, and in such an undertaking we pledge the support of the Council."

Dr. Brooks reports as follows:

"I do not need to rehearse the story of competitive armaments (ecclesiastically speaking) of the San Francisco community, which has received a larger amount of missionary money than any similar spot on the globe. Our denomination is facing the necessity of enlarging our present plant to make provision for our over-crowded school and social activities. This is simply to go on in the same old way and make no adequate contribution to the solution of the problem.

"I have proposed, and our Officers' Council is supporting my contention, that Protestants unite in the erection of a Protestant Christian Center in the Chinese community which would provide for

united social, educational and recreational activities, now carried on separately, and provide chapels for the various church organizations whose ecclesiastical affiliations we would not propose disturbing in any way. This would mean disposing of our denominational properties and reinvesting the money in a common center. This is the rough outline of the proposal.

"The details present many problems, none of which are insurmountable if we once concede the urgency of the situation and the utter inadequacy of the present Protestant program.

"We have as much at stake as any one. We have as prosperous and well-organized work, have as much to lose if there is a loss, and no more to gain than any one. My sole thought is that we rise to a synthetic undertaking, sacrificing nothing of value, but gaining everything we each profess to aim for now."

2. Directory

Voted to recommend the publication of a directory of Oriental work and workers, and to ask the American Missionary Association to assign Dr. George W. Hinman to that task, the matter of details to be left to Dr. Hinman and his committee, the expenses to be distributed among the different boards.

3. Tong Wars

During the last year there have occurred some of the worst outbreaks of the tong wars that have been known in the history of Chinatown. Men have been murdered on every side; even a deacon of the Congregational Mission Church was assassinated in his office for reasons that no one so far has been able to discover. The Chinese tongs, with branches in the large centers of the Chinese population, are known to exist chiefly for unlawful purposes and to employ as their agents men called "high-binders" who make murder their trade. There are nine of these tongs in San Francisco, whose names, headquarters, lists of officers and members are known to the police. Less than one-fifth of the Chinese population are members. They are not tolerated in China; the members laugh at the laxness of American law, and despise the American lawyers whom they pay to secure protection. The majority of the Chinese in America are aroused as they have never been before against the insolent criminality of the Chinese tongs.

Your Committee recommends that each board make a \$100 appropriation, with the understanding that the Oriental Missions Committee assume the responsibility of using the money to the highest effectiveness in publishing (1) literature in Chinese to combat the tong wars, to be distributed among the Chinese people, and (2) literature in English, setting the facts before the American people.

4. *Interdenominational Coöperation*

The Oriental Missions Council urged that a trained social service investigator be appointed.

Voted that the people interested in social and religious work in Chinatown appoint an interdenominational committee, including the Catholics, to place before the city authorities and later the state authorities, social conditions for such legislation as is necessary.

In your Committee's report of 1921, a recommendation was presented in regard to the unification of an educational program among the different missionary organizations. This was based upon the illuminating paper read by Dr. Charles R. Shepard, Secretary of Oriental work for the Baptist Church, before the conference held in San Francisco. The recommendation has not been carried out, and there seem to have been certain insuperable obstacles to this united educational program. One of the oldest and most experienced workers among the Orientals writes as follows in regard to the present situation:

"There are certain conditions in the Chinese educational mission work in San Francisco and Bay Region which make progress difficult:

1. The Chinese mission churches of each denomination are so largely recruited from their night schools and the Sunday schools from their day schools.

2. Much of the school work is under women's missionary organizations which take more personal and denominational interest and pride in their individual undertakings, and do not respond so readily to the ideal of an effective unified work objectively rather than subjectively considered.

3. With the exception of the Presbyterian Board of Foreign Missions (General Board) and the American Missionary Association, I do not know that the boards concerned have given their superintendents any instructions to proceed with a unified educational plan in accordance with the recommendations of the Home Missions Council. Where the boards concerned have accepted the Home Missions Council recommendation "in spirit and principle," they have not given their superintendents authority to work out details, deferring action as in the case referred to above till officers of the boards could personally study the details on the ground. Briefly, lack of approval and authority to proceed communicated to local superintendents, on the part of most of the boards concerned, explains the delay in getting action."

Your Committee, therefore, feels compelled further to recommend in regard to coöperation in educational work for Chinese:

"The Committee reiterates the recommendation of the Home Missions Council of a year ago, believing that it has not been adequately met in the matter of educational coöperation in San Francisco, believing also that if something can be done it ought to be done. The

Committee further urges that a report on what we recommended a year ago be made, that another report, incorporating the report of the Oriental Missions Council, giving the history of the case with recommendations, be prepared, that further effort be made to coöperate,"

5. *Unoccupied Fields*

Again we are faced by the fact that while there is very great congestion of missions in certain sections of the west, there are others which have been entirely passed by. We should like to refresh your minds, therefore, by calling your attention again to the unoccupied fields pointed out in the last year's report on page 203 (1921). It is hoped that each of these fields may be so assigned to some particular mission board, best fitted for geographical reasons to enter those districts.

It has been found that Rev. W. A. Davis, of the Methodist Church South, has been doing splendid work in the distribution of Christian literature in the Japanese language. Mr. Davis discovered that there were thousands of Japanese in California not being reached by other means, and by house to house visitation and personal canvass he found it possible to leave a book or a pamphlet, which the eager minds of the Japanese quickly devoured. It is likely that there is no alien people among us to whom the printed page is more attractive, and therefore more powerfully influenced, than the Japanese. In six months Mr. Davis has visited no less than 2,000 homes and has met with but three flat refusals to buy literature. In this time he has sold more than \$500.00 worth of Bibles, books and tracts. He has been assigned to the Pacific Coast territory for the year by his board.

Your Committee would also recommend that the Hawaiian Evangelical Association be admitted into such membership of the Home Missions Council as may be appropriate.

We would not desire to present a discouraging report in regard to progress made, so we are glad to record certain achievements already attained or in process.

"Plans for a \$60,000.00 building for Japanese in Los Angeles by Presbyterians and Congregationalists. Property valued at \$25,000.00 has already been purchased by the Japanese.

Growth and enlargement of the pioneer Baptist work at Locke, California, where the American Baptist Home Mission Society is planning to erect a Christian center in the immediate future.

There has been progress in Union Chinese work at Walla Walla, Washington, and some pioneer work among the Chinese at Astoria, Oregon, by the Baptists.

A new station has been opened for Japanese at Yakima, Washington, by the Congregationalists.

Plans are afoot for new buildings for Baptist Chinese and Japanese work at Seattle, Washington.

New work has been undertaken by the Methodists at Mexicali where such a fine piece of work was done by Mr. Stephen Mark during the summer. Concerning this, Dr. Pearson of the Methodist Episcopal Church writes: 'We have begun our work there. I have visited the people and held services. We have established a Night School, having at the present time three teachers. A pastor has been appointed, who, for the present, will put in one half of his time there. As to property, we have a definite arrangement for the purchase of property fully adequate for all purposes. We expect to secure the title within a few days.'

We are sorry to be compelled to report one little "rift in the lute," and that is the completion and opening of a new building for church and school purposes by the Cumberland Presbyterian Church in the already over-missioned section of Chinatown, San Francisco; this in face of a protest by the Oriental Missions Council and the Home Missions Council.

Before closing our report, your Committee feels compelled to call upon all of the Christian agencies of our country to renew their efforts in behalf of a more active spirit of Christian brotherhood toward the Japanese. There is to-day a persistent, aggressive and seemingly well-financed campaign of publicity against the Japanese, aimed to aggravate all of the difficulty between our nation and theirs, with but one logical result, to plunge us into Pacific war. This campaign has been carried on for fifteen or twenty years by the papers owned by William Randolph Hearst; no falsehoods too glaring, no slanders too base, no exaggerations of racial, industrial or political influence have been too gross for the malicious propaganda of these publications. This anti-Japanese campaign has been able recently to enlist in its workings a still more sinister agency for conveying its poison to the American people, and that is the novel. There have been three prominent illustrations of this of late: "Seed of the Sun," by Wallace Irwin, "Her Father's Daughter," by Gene Stratton Porter, and, last but by no means least, "The Pride of Palomar," by Peter Kyne, published by the Hearst Book Company. Time will not allow us to more than call attention to this most dangerous method of debasing the public mind. We urge upon all the pastors of our churches thoroughly to inform their people of the untrustworthiness of the statements in all these publications and to use every effort to counteract them by right information and continuous insistence upon the basic social principle of our Christian faith, which is Christian brotherhood. Especially should we treat as Christian brothers the Japanese whom God has sent to America.

Respectfully submitted,

GEORGE L. CADY,
Chairman.

PUBLICITY

People continue to be interested in those things concerning which they have full information. We protest against and depreciate most of those things concerning which we know the least. Our opinions and judgments are often formed from those authorities we designate as "they say." The opportunities, therefore, to give folks clear cut and authoritative information concerning the particular things for which we desire their interest, have not yet been all pre-empted. With this belief we have carried on a moderate campaign of publicity for Home Missions under the auspices of the Home Missions Council and the Council of Women for Home Missions. The fact that it has been a moderate campaign does not lessen its value as an indication of the desire throughout the United States for information concerning what is being done by the Church of Jesus Christ to minister to the sore spots in the nation's life, those places which the regular ministrations of the organized locally supported Church fails to touch in any adequate manner. This work we call Home Missions. To the wayfaring man it is merely the Church awakening to its full responsibility and demonstrating that it exists for the community and not the community for it.

This same wayfaring man seldom is able to think clearly in the terminology which differentiates one denomination from another, or the several Boards within a specific denomination. Service is the concept that captures his imagination, even though he may not know that such mental visitors as concepts are his guests. When, in his eagerness to see the Church rendering service, he beholds not merely competition between denominational Boards to demonstrate their "strategic statesmanship" in some locality on which the spotlight of public interest is centered, but also warm-hearted coöperation to the end that someone is responsible for the task, he takes his Bible down from the shelf, dusts it off and says "Amen," as he reads again "The earth is the Lord's and the fullness thereof."

It is this broader service which Home Mission agencies are rendering that gives the content to the publicity messages of this body. We aim to help people discover America in terms of what our several integral parts stand for. The man who studied political history in school is amazed when he first studies church history to discover the part played by the Christian Church in the very things he had learned about under the heading of "Kings, battles and dates." When he

goes a step further and studies the history of education and watches the development of the human mind through the ages, he finds the common ground where all humanity, church and unchurch alike, meets. He has a universal basis for his thinking.

We approximate this universal basis as to Home Missions in an organization like the Home Missions Council and the Council of Women for Home Missions. For here, we have advanced beyond our study of denominational "Kings, battles and dates" and the peculiar tributes that we pay to our own prowess in the home mission field, to the processes of mental development which bring us to a common task of missionary ministry to folks whose mental development is a part of our own heritage as human beings alive and thinking and toiling in that piece of the patchwork of civilization which future generations of school-boys will mention glibly as "the year of the great Arms Conference at Washington, D. C."

What has all this to do with publicity? Everything. It explains the great reason for our task as a publicity committee. It shows the basis of our thinking as a committee. It marks the mile post from which we proceed along our way.

Neither institutions nor men accomplish all they would like to do. Your Committee on Publicity is no exception to this rule. We have, however, helped through another year in the task of familiarizing that part of the membership of the Church of Jesus Christ that reads with many of the outstanding aims, efforts and accomplishments of Home Missions in terms of unity, coöperation and the elimination of overlapping and unseemly competition. We have also scattered many facts that bear on the peoples for whom Home Missions are necessary and the problems involved in many people of varied equipment and temperament—with a denomination pulling at the coat tails when some large puddle demands freedom of action if it be jumped with unwet feet—endeavoring to demonstrate in practical service that "the Church's one foundation is Jesus Christ our Lord."

There are five types of publicity in which the Home Missions Council and the Council of Women for Home Missions have an interest and a part.

I. The Annual Meeting

The first type is the more general publicity in connection with the Annual Meeting. It is the policy of the Committee to send a fairly good size story of the salient points in reports and the more important actions passed. This goes to the Daily Press and Church Press alike.

II. *The Church Press*

Under this heading is included a selected list of denominational publications, a full list of Home Mission publications and such Home Mission leaders as make request to be included in such a list.

The material is gathered from every source where authentic data is available, a considerable amount of it being furnished by the Secretaries and is worked up into short stories, multi-graphed and mailed out at regular intervals. The use of this material increases constantly. And it is frequently quoted from the publications to which we send it and re-printed in many more publications.

The type of articles thus sent out is indicated by the following titles:

An Instance of Comity in Home Missions, Home Missions in the Northwest, Sound Interdenominational Theology, Mormon Propaganda, Clearing House for Foreign Language Literature, A Pamphlet on Mormonism, A sample of Kurai Work, Coöperation in Western Washington, Visitors to Alaska, Home Missions Council to Hold Annual Meeting, Interdenominational Spanish-Speaking Workers to Meet, Pricking the Bubble.

Oriental Situation in California, Interdenominational Committee Chairmen, Indian Missions Receiving Added Attention, Training Schools for Rural Ministers, At Ellis Island, Women's Day of Prayer for Home Missions, Recruiting for the Home Field, What We Can Do in Our Own Community, Neglected Navajo Indians, Interchurch Coöperation in Vermont, Oriental Mission Work, The Mob Spirit Against Negroes, A Forward Step in Spanish-Speaking Work, The Garvey Movement.

A Manual of Church Plans, Inter-Racial Conditions in Chicago, Mexican Folks Like Us, Navajo Needs, What Is Christianity? Student Work Among Lumber Jacks, The Character of the Home Missions Council, Wanted—Men and Women, The Evolution of the American City, Christian Coöperation for Greater Efficiency, An Indian Program, The Spirit of Unity in Christian Service Grows, Notice of Removal, Fifty-nine Organizations Demonstrate Interdenominational Coöperation, On the Mount of Vision, Stating Plain Facts, A Sentence A Field, The March of Coöperation, Home Mission Statistics, W. T. Demarest Resigns, Home Missions Year Book Ready.

Some Rules for Kingdom Service, Some Summer Home Mission Tasks, Luther at the Diet of Worms, Why a Woman's Movement in the Church? Japanese Agitation, Co-

operation in Eastern Washington and Northern Idaho, Church Union Through the Sunday Schools, Growth of the Ku Klux Klan, Indian Population Disputed, Concerning Buddhism in the United States, Treatment of Americans in Japan, Present Status of Indian Education.

Alaska in the Large, Standard of Morals, Spanish-Speaking Conference, Hungarian Churches in America, Recruiting Leaders in Home Missions, Southern Women Plead for Justice, Some Things to Emphasize, Day of Prayer for Home Missions, Annual Meeting Home and Foreign Missions Councils, Annual Meeting Home Missions Council and the Council of Women for Home Missions, Women Work for Farm and Cannery Migrants, Women's Home Mission Boards Render Fine Service.

III. Coöperation With Committee on Social and Religious Surveys

A plan has been put into operation whereby the Committee on Publicity is helping the Committee on Social and Religious Surveys to salvage such material on Home Missions as is of value for publicity and propoganda purposes. The process is for Mr. Charles H. Fahs, representing the Committee on Social and Religious Surveys to turn over to the Chairman of the Committee on Publicity such manuscripts as in his judgment may possibly be of value. These are carefully read and a plan of use for those meeting the Chairman's approval is submitted, together with the cost of writing, manufacturing and distributing. When these estimates are passed on by the Committee on Social and Religious Surveys, the articles are written and sent out, the expense being borne by the Committee on Social and Religious Surveys.

An illustration of this phase of our work is the series of four articles prepared from Miss Hutton's manuscript on The Church House. These were sent respectively to 500 Church papers, 500 city papers, 400 rural papers and 100 Negro papers. The clippings and marked copies returned showed use of the material ranging from a five-inch box in the middle of the page of a great city daily to the leading Editorial of a Sunday paper.

Other material is now in process of preparation on the same basis.

IV. A Syndicate of Special Articles

Plans are now perfected for offering to the leading Church papers in each denomination a series of Home Mission

articles for simultaneous release. These articles are written by men and women who are leaders in the phase of Home Mission activity of which they write and are writing the articles without charge. We in turn are offering them to the papers selected without charge. It is hoped in this way to get before a portion of the Church press reading public messages of sufficient length and value as to interpret in a broad way the tasks at which Home Missions is at work to those to whom our toil is still packing barrels with old clothes for destitute missionaries on the western frontier.

Some of the articles already furnished the Committee are:

What Home Missions Have Done for Porto Rico, By Rev. C. S. Detweiler, Superintendent, Department of Latin America of the American Baptist Home Mission Society.

Rural Problems and the Federated Church, By Paul L. Vogt, Ph.D., Superintendent, Department of Rural Work of the Board of Home Missions and Church Extension of the Methodist Episcopal Church.

The Japanese in America, By Dr. George Luther Cady, Corresponding Secretary of the American Missionary Association.

The Council of Women for Home Missions—What It Is and What It Does, By Florence E. Quinlan, Executive Secretary, Council of Women for Home Missions.

Architecture Applied to Churches, By George Ernest Merrill, Architect Secretary of the American Baptist Home Mission Society.

Mexicans in Camp, By Dr. Robert H. McLean, Superintendent of Spanish Work of the Board of Home Missions of the Presbyterian Church in the United States of America.

The New Thought and the Old, By Dr. Edward Laird Mills, Editor of the Pacific Christian Advocate.

Home Mission Finance, By Dr. Charles L. White, Executive Secretary of the American Baptist Home Mission Society.

Other articles are in process of preparation and will be in hand during the coming months.

V. Books, Booklets and Leaflets

A considerable number of books, booklets and leaflets have been prepared and distributed by the officers of the two Councils. The following list indicates somewhat the scope of this work.

PRINTED LEAFLETS

Annual Reports
 Directory
 Coöperative Achievements in Home Missions
 Negro Americans
 Roman Catholicism and Protestantism
 Permanent Interdominational Council on Work for Spanish-Speak-
 ing Peoples in the Southwest
 Unfinished Task Among American Indians
 Home of Neighborly Service

ARTICLES PREPARED FOR PUBLICATION

By Alfred Williams Anthony

Some Summer Home Mission Tasks	Intercollegian
Alaska in the Large	Home Mission Monthly (Pres- byterian)
The Whole Home Mission Task	Homiletic Review
Among the Lumber Jacks	Missionary Review of the World
Church Coöperation in Counties	Missionary Review of the World
New York as a Religious Center	Christian Endeavor World

By Rodney W. Roundy

The Negro An Asset	The Mexican in Our Midst
Ku Klux Klan	The Acid Test of Christianity
Extracts in various publications	Patient Well Doing
Outlook (Disciples)	Missionary Review of the World
Outlook of Missions (Reformed U. S.)	Literary Digest
Pacific Christian Advocate	Missionary Review of the World
Southwestern Christian Advocate	Christian Century
Oriental on the Pacific Coast	Home Mission Monthly (United Presbyterian)
Mormonism of Today	

Published by the Council of Women for Home Missions

BOOKS

*The Church and the Community.....	100,000
*Serving the Neighborhood.....	30,000
*Mr. Friend-o'-Man	18,000
*From Survey to Service.....	60,000
*Playing Square With Tomorrow.....	15,000
*Stay-at-Home Journeys	13,000

PAMPHLETS

Textbook Supplement—The Church and the Community.....	13,000
*Suggestions to Leaders—Serving the Neighborhood.....	3,050
*Manual for Leaders—Mr. Friend-o'-Man	5,000
*Suggestions to Leaders—From Survey to Service.....	3,000
*Suggestions for Programs—From Survey to Service.....	7,000
*Suggestions to Leaders—Playing Square With Tomorrow...	500
*Suggestions for Programs—Playing Square With Tomorrow.	1,500
*Leader's Manual—Stay-at-Home Journeys.....	3,000

*Published jointly with Missionary Education Movement.

LEAFLETS

***"A Call to Prayer" card.....	104,000
**Prayer Service, Day of Prayer for Missions.....	63,000
List of Literature Distributors	1,000
"Schools of Missions: Some Suggestions".....	500
***"Migrant Workers in Harvest and Cannery".....	15,000

WOMAN'S HOME MISSION BULLETIN

"Woman's Home Mission Bulletin" in "Missionary Review of the World"; basis in 1921, 4 pp. bi-monthly; basis in 1922 to be 3 pp. monthly. Among articles in 1921:

- Community Work for Women—Rolvix Harlan
- Suggestions for Any Wide Awake Church—Henry Atkinson
- Suggestions for Development of Recreational Activities in the Church—L. A. Halbert
- Present Status of Religious Bodies in America—Walter Laidlaw
- Schools of Missions—Mrs. Luke G. Johnson
- Relation of Missionary Education to Other Forms of Religious Education—Emily C. Tillotson
- Desirable Developments in Missionary Education—T. H. P. Sailer
- Promoting Missions—William A. Hill
- Extracts from Annual Reports
- Report of Conference of Christian Education at Garden City
- Description of Study Books and Supplemental Material

ARTICLES IN PROCESS

Articles on Migrant Work are in process for the "Missionary Review of the World" and "Record of Christian Work."

Practically every committee is asking for more publicity for the work which they are doing. The Committee on Publicity will be glad to serve them in the very largest way that the Councils will make possible by providing a budget for this purpose adequate to the needs.

Respectfully submitted,

RALPH WELLES KEELER,
Chairman.

**Published jointly with Federation of Woman's Boards of Foreign Missions.

***Published jointly with Home Missions Council.

RECRUITING THE HOME MISSION FORCE

The Committee on Recruiting the Home Mission Force submits herewith a brief summary of its activities for the year 1921. At the Annual Meeting of the Home Missions Council and the Council of Women for Home Missions in January, 1920, it was voted "to instruct the Committee on Recruiting the Home Mission Force to take immediate steps for organizing methods and developing means for the enlistment of young men and women for Christian service in the Home Field." Accordingly the Committee immediately approached the Student Volunteer Movement to ascertain if it might not be possible for the Movement to include *Home* as well as Foreign Missions in its appeal. While the Movement deemed this inadvisable, it evidenced a cordial spirit toward the taking of forward steps on the part of our Committee, and furnished for the year an office for our use.

During the subsequent months the Chairman of the Committee loaned by the Congregational Home Mission Society and Rev. J. S. Stowell employed by the Home Missions Council, temporarily enlisted, gave in succession full time to carrying on the following activities: a considerable body of information concerning recruiting personnel and plans of the various denominations was collected; interdenominational college visitations were attempted; meetings of Educational, Home and Foreign Mission Boards were held with reference to systematizing and unifying recruiting activities in the institutions of the country; plans for a more adequate presentation of the ministry of the church in general, and Home Missions in particular, were put into operation at a few summer Y. W. C. A. Student Conferences; isolated groups of students, interested in Christian service in America, locally organized and eager for some kind of federation with the other similar groups, were discovered; a list of several hundred students, interviewed by secretaries concerning service in the home field, were assembled. In other words, in the few months from May, 1920, to January, 1921, the ground in the interdenominational field was broken and the two Councils were in a position to sow the seed, to cultivate the crop, and to reap the harvest.

At the Annual Meeting of the Councils in January, 1921, the following recommendations, among others, were presented in the report of the Recruiting Committee:

1. We recommend the continuance of this Committee and its work.

2. We recommend the employment of a secretary who shall give full time to this work.

3. We recommend the adoption of a budget adequate to its need.

These recommendations were representative of a majority of the Committee and were adopted unanimously. The point on which future action was to turn was the securing of a budget to care for this work. This responsibility was passed on to the Administrative Committee, but at an early meeting of the Committee it was decided that the financial condition did not warrant an appropriation for this committee and that only such elements of the program could be furthered as might be undertaken by the already overworked General Secretary and Associate Secretary. With great devotion, however, Mr. Roundy in association with Dr. Anthony, among other activities, carried forward correspondence with students and groups of students; secured teachers and speakers at a number of summer conferences; provided for adequate representation and organization of the various Home Boards; at Student Y. M. C. A. Summer Conferences according to the Geneva Plan.

The outstanding accomplishment of the year has been the presentation of the need of this arm of the service to the Executive Committee of the Council of Women for Home Missions with the result that the Executive Committee of this Council at its September Meeting, took action as follows: "In view of the paramount importance to all Missionary and Christian service endeavor of giving direction to the growing movement among college students to dedicate themselves to Christian homeland service, it was VOTED that the Council of Women for Home Missions, for the purpose of establishing an approach to the students, become responsible for a maximum financial budget of \$3,000 from October 1, 1921, to October 1, 1922, for the support of a well qualified young woman secretary and her equipment, to be selected by and work under the direction of the Joint Committee on Recruiting the Home Missions Force of the two Councils." As a result of this generous financial provision by the courtesy of the Woman's American Baptist Home Mission Society, Miss Jessie Dodge White has been secured to give half time to this work until April 1, 1922. As Candidate Secretary of the above society Miss White has in her field work not only a wide acquaintance in the educational institutions of the country but also has a first hand knowledge of missionary work carried on among Indians, New Americans, Orientals and other groups. Miss White's office, the headquarters of the Joint Committee on Recruiting, Room 1126, 156 Fifth

Avenue, New York, is maintained in connection with the offices of the two Councils.

Since Miss White came to us she has made numerous contacts, the fruitage of which have made possible the forward looking plans reflected in the remainder of this report:

Statement of the Present Program

The Committee on Recruiting does not look upon itself as having or seeking administrative function, but rather understands that its endeavor should be to help *coördinate* and heighten the effectiveness of the various active recruiting efforts among students of the various denominational Boards. It does not send its secretary to any large extent into the colleges, but rather acts as a "*clearing house*" where names of young men and women, interested in or dedicated to Christian service in America, may be sent.

This year our Committee asked certain Boards to allow their recruiting secretaries to represent the Committee on Recruiting in their visits to different colleges. In certain instances the denominational representative found an easier access to a general hearing and a readier response on the part of the students and in every way greatly to his own advantage. If a student of a denomination other than his own interviews him with regard to life service in America he sends his name to our Committee. It is hoped that all secretaries discovering isolated students interested in Home Mission Service will pass on the following information to our office.

Name
Year of Graduation
Denomination
College Address
Home Address
Interested in
Additional Information

The Committee distributes this data to the respective Church Board Secretaries and endeavors to keep in touch with the student from time to time until he is placed. Through these united efforts 400 students have been put in touch with their own Board Secretaries. We believe this method will not interfere with the task of the denominational secretary in recruiting his own students but it will save him time and labor entailed in writing to the different candidate secretaries (whom he may or may not know) and lessen the uncertainty of losing touch permanently with the individual isolated student.

The following is an extract from a letter from one Recruiting Secretary: "I want to say that I do like very much the idea of sending the names into your office. It will save a great deal of time and energy for all of us as well as greatly increase the efficiency of our coöperation."

Some of the Church Boards are sending us names of their secretaries who are actively engaged in recruiting for Home Service in the colleges with their schedules from time to time. No representative of one denomination can reach the institutions of the country in one year; in time it is hoped that the work of recruiting may be more closely coöordinated through this our Committee so that all the colleges may be reached and overlapping of visits may be somewhat avoided.

To establish a complete and accessible bureau of information along the lines of Home Mission work as well as to assemble data concerning the colleges and universities across the country which will be available for all Board secretaries, is part of the task which the Committee plans to fulfil.

Wherever Conferences on Life Work are held by any groups the Committee desires to arrange for the presentation of Home Missions. For instance, the Y. M. C. A. recently held a Christian Callings Conference in Michigan where two hundred men were gathered. As Dr. Ray Petty was to be one of the speakers, the Committee asked him to present the activities of the Committee and let the men know there is a central place to which they may write for literature describing various types of work and where they will be put directly in touch with their own Church Board secretary.

Miss Florence Tyler represented the Committee at a recent Church Board Conference at Syracuse University.

Presentation of Home Missions at Summer Conferences

At the Student Conferences of the Y. M. and Y. W. C. A. as well as at the Missionary Education Movement and other summer assemblies are gathered together representatives from institutions all over the country who are anxious for definite information with regard to opportunities for service in this country and in all the world. It is vitally important to secure Church Board representatives at these conferences who are closely enough in touch with student life as well as experts in some special field.

The Council of Church Boards of Education through the Dean of the Church Board Representatives for the Y. M. C. A. Conferences has asked that the securing of Home Church Board representatives clear through this office for

the summer of 1922 as in 1921. At the Lake Geneva Y. M. C. A. Conference and in a modified way at Silver Bay, Estes Park and Blue Ridge, the nominations of the Home Mission representatives by the Home Missions Council were made so that each denominational representative was a specialist in one field of service: one in Indian, another in Latin-American Problems, one on the Negro, another on New Americans, and so forth. Young people desire facts; they will respond when they know the needs.*

For the summer of 1922 demands are already being made for speakers and leaders of study groups in different conferences. The Committee is coöperating with the Y. W. C. A. in plans for a more adequate presentation of the church in action in America at the conferences for 1922.

Correlation and Promotion of Home Service Groups *A Fellowship Among Home Service Groups*

Groups of students interested in or dedicated to Christian service have associated themselves together because of a common purpose to help bring in the Kingdom, remembering that the field is the World including America. Some of these are distinctively Home Service Groups made up of those who are anxious to help make America Christian for the friendly service of the world. The following are among the fifty which Miss White has brought to the attention of the Committee:

The Fellowship, Beloit College, Wisconsin.
The Home Service Band of Baker University, Kansas.
The Home Volunteers of Hope College, Michigan.
Fellowship for American Service, McCormick Seminary.
Fellowship for American Service, Princeton Seminary.
The League for Volunteer Endeavor, Michigan Agricultural College.

At least two denominations are actively engaged in promoting and correlating such groups.

In order to talk over in round-table discussion how to bring about a "togetherness" feeling, a fellowship, among these isolated students, representatives from some of these groups are to meet in a small conference in the Middle West, in the early spring. This gathering is being convened by the students in council with our Committee. Our Committee has authorized the Secretary to forward the plans for the conference. A leader of one of these groups writes: "I am glad to let you know about our Home Service Band here and am glad to tell you that this coöperation with similar organizations in

*Read "The Geneva Plan"—A Going Concern—O. D. Foster in "Christian Education," for November, 1921.

other institutions is just what we have been seeking for over a year now. We would like to receive a copy of a constitution which is used in one of the schools and would like very much to aid in forming a national organization of all Home Service Bands. Could not this be brought about?"

The Committee deems it of utmost importance to assist students in this endeavor and has authorized the Secretary to aid in every way possible.

It is the judgment of the Committee that rather than establish a highly complicated and expensive organization the conference will simply help create a fellowship for those looking forward to Christian service in America.

Recruiting Literature

The Committee has authorized the Secretary to prepare interdenominational literature covering the scope of Home Mission work and showing the need of adequately trained workers. Material for this is in the process of assemblage.

The Committee is also responsible for the convening two committees to discuss two text-books for students: the one on the Church, the other on Home Missions. The Church Text-Book Committee have already quite definite prospects of securing an eminent man as author.

The Home Mission book is to be published by the Missionary Education Movement and the Council of Women for Home Missions. Both books will be off the press ready for use at summer conferences in 1923.

Coöperation With Other Organizations

The Committee can only mention in passing the close co-operation which other organizations, working for and with young people, are affording. The Y. W. C. A. and Y. M. C. A., through its representatives on the Committee, are backing up the forward looking plans of the Committee. The Student Volunteer Movement is not only publishing, as last year, the list of workers needed by the various Home Church Boards, but its January issue of the Bulletin through its national secretaries is evidencing a cordial spirit of deep interest in the desire of the students for a "fellowship." The Committee is not only indebted to the Institute of International Education, who have furnished helpful information, but to the American Association of Social Workers who called the Secretary into a National Conference to discuss plans for recruiting.

The Student Committee of the Federation of the Woman's Foreign Mission Societies, since the spring of 1921, have invited the Student Committee of the Council of Women for Home Missions (composed of the women members of the Committee on Recruiting) to sit with them in their deliberations. One of the outstanding achievements of the fall has been the forming of a Federated Student Committee representing those actively engaged in work with women students. Our Committee is represented through its women members.

Recommendations

The Committee has already given nation wide publicity to its present activities. The Church Boards and the students are expecting us to fulfill our promises to them. The Committee presents its report to the Home Missions Council and the Council of Women for Home Missions with assurance that it is putting into operation plans which will help all the agencies to find an adequate number of trained men and women who will dedicate their lives to fulfill these words, "Not America for America's sake but America Christian for the sake of the World."

Your Committee begs to submit the following recommendation: We recommend that the two Councils make available a sum to finance adequately the work of the Committee on Recruiting the Home Mission Force for 1922.

Respectfully submitted,

WILLIAM S. BEARD,
Chairman.

SPANISH-SPEAKING PEOPLES IN THE UNITED STATES

Many years ago Josiah Strong said, "He does most to Christianize the world and to hasten the coming of the Kingdom who does most to make thoroughly Christian the United States." From this came the Home Mission slogan, "We must save America to save the world," which, I fear, has been difficult for us to believe. If it is true of the rest of the world that as yet has not had the Gospel, it is doubly true of Old Mexico, the country so near us that one may cross a river or an imaginary line to enter the United States.

If we are ever to Christianize Mexico, we must surely offer to those of her people who come to our country the same personal interest and the same just treatment that they receive from our representatives who go as missionaries to their country. The approach to the people themselves does not differ from that to other nationalities. The main difference is in the fact that they are so near to their home and can go and come in so short a time and at so small an expense.

It is possible that our approach to the world's evangelization has been emphasized in the Department of Foreign Missions instead of as part of a great plan of evangelization. We have begun to ask ourselves the question, "What are the evangelical churches going to do about Home Missions?" and as yet the answer has not been given. Are we going to give an adequate Christianity to America and bring it to such perfection in practice that other nations, seeing our achievement through the Gospel of Jesus Christ, will send ambassadors to us begging to be shown the Way of Life?

The Home Mission writer who stated, "There can be no difference between Home and Foreign Missions on the scale of world citizenship" is correct. "Home Missions are not provincial or our national economy and Foreign Missions holding in monopoly a world enterprise." If there is a difference, it is in the method of approach to the same universal responsibility. With the hundreds of thousands of non-Christian immigrants already in the United States and hundreds of thousands more coming, is it not wise to emphasize for awhile Home Missions and supply the test of the adequacy of the Gospel in the lives of the people of our own country?

Mr. Fosdick in an article written on the crimes of American cities compared with those of European countries shows that the criminals of America are very much more numerous than those of Europe. He further announces that it is because of

the cosmopolitan citizenship of these cities, and he does not find that it is necessarily the type of immigration that floods America that brings about the conditions that exist. He rather thinks that lack of knowledge of the language and lack of understanding of the manners and customs of the people, together with the needs, which change makes greater, have given to America this large amount of criminality.

In a recent meeting where teachers, pastors and social workers were holding a conference on the evangelization of the Spanish-speaking people in the Southwest, one man of large experience brought to the company the question of unjust and unkindly treatment of the Mexican people by the employers, and each worker voiced the opinion that according to his or her experience his statements were correct. Can we hope to Christianize Old Mexico when those who come to us go back with such messages? Had we not better turn the full forces of our efforts into the lives of these people and send them back to carry the message?

It is my personal opinion that in all probability the approach to world evangelization must be made in a different way to be most effective. The local communities and churches must feel a vital interest and responsibility before we can reach the peoples of other nationalities, and it has been proven true "that the church that can win them to Christ can do the best by service and not by services." We have confessed by our actions that the Gospel is more effective for the foreigner when it is exported through a foreign missionary to a foreign country. I do not believe there is on record or has been a single instance in the life of Christian workers where they have given service to these people without avail. These warm hearted people respond to the simplest kindness and repay in every way possible the Christian worker who gives his best to them.

What shall we do for these million and a half Mexicans who live with us now and will in all probability continue to do so because of the nearness of the two countries, making their annual visits to their old homes by the thousands, carrying the messages that we have delivered to them, not always in churches, but in our work day practical living? Whether we will that they shall do this or not, it is done and the result is inevitable.

Two leaflets bearing upon the work for Spanish-speaking folk have been printed by the Home Missions Council and the Council of Women for Home Missions during the year: (1) a pamphlet containing excerpts from minutes of past years of the Interdenominational Council of Spanish-Speaking Workers in the Southwest, actions of the

Special Conference held in 1920, and the Rules of Comity adopted by the Interdenominational Council at its several Annual Meetings, and (2) "The Home of Neighborly Service," by Dr. Robert N. McLean, a narrative description of Christian Social Service carried on in a center in a Mexican community.

The Interdenominational Council of Spanish-Speaking Workers in the Southwest held its annual meeting in San Antonio, Texas, December 13-15, 1921. The actions and findings of that Council are presented as recommendations also of your Committee, which met January 7, 1922, as follows:

The following definite principles of Christian work among Spanish-speaking people in the Southwest are affirmed:

1. *Christian equity in commercial dealings.* Equal pay for equal work, with the promise of promotion as ability is developed, would greatly emphasize our Protestant faith in the eyes of our Mexican laborers.

2. *The law of Christian Brotherhood,* which means that our English-speaking communions should be on the alert constantly as organizations and as individuals to better the environment of these neighbors and to throw across their paths opportunities for labor and self-improvement.

3. *The alleviation of human suffering.* This means the use, in the name of Christ, of the skill of the expert surgeon to rebuild the bodies of our unfortunate brothers and thus prepare the way to tell them of the Great Physician who is able to rebuild the wasted souls and to make straight the crooked propensities of human nature.

4. *Social service,* including recreational, educational, entertainment and humanitarian features.

5. *Christian schools.* We need more ministers, more Christian teachers, more Christian nurses, more Christian business men and more educated laymen among the Mexicans to carry on the work among those of their own nationality.

6. *Evangelistic work.* This is basic to all our religious and philanthropic activities. We must reach the heart for "out of it are the issues of life."

Attention is called to (1) the need for the extension of hospital and medical service among the Spanish-speaking people in the Southwest, and (2) the great need for orphanages to provide Christian homes for orphans and abandoned Mexican children throughout the Southwest, the various Boards and Societies being urged to make an immediate investigation of the conditions with a view to establishing suitable institutions as soon as possible.

Specific recommendations, some of which are reaffirmations of recommendations of last year, are made as follows:

1. In view of the fact that, at the best, mission funds and personnel are more or less limited, we suggest to the various Home Mission Boards doing educational work for the Spanish-speaking people in the Southwest that the time has come for a policy of concentration of money and personnel on pupils from the beginning of the seventh grade upwards and that the preference in the selection of pupils be given to the adolescent as against the earlier ages.

2. We suggest to Boards doing educational work the importance of giving normal training to those preparing to teach in public schools in the states of the Southwest, and that, so far as possible, the Boards take steps toward the development of normal courses and departments to meet this very important need.

3. We approve of extension courses and the use of mission schools and their properties for summer Daily Vacation Bible Schools, night classes, Saturday classes and classes for adults.

4. We recommend to our American churches a definite Home Mission program of education through specially prepared study books, sermons, and young people's meetings, in which the need for volunteers for school and other work shall be emphasized; and through young people's organizations and periodicals setting forth the close relations between Home and Foreign Missions, together with the approach to world evangelism from the Home Mission point of view.

5. Because of the recognized pressing needs among the Spanish-speaking people in the Southwest, we recommend (a) that all necessary assistance, financial and otherwise, be given the Home Service groups to enable them to perfect a national fellowship, and (b) that the Committee on Recruiting the Home Mission Force be urged to promote the organization of Home Service groups in schools, colleges, seminaries and training schools.

6. We urge the importance of the establishment of a school for boys in the state of Arizona, as recommended by the Tucson conference held in October, 1920.

7. We recommend to the Boards interested the promotion of the plan for joint employment of workers conversant with the Spanish in communities where the number of Spanish-speaking people does not warrant separate denominational enterprises, such workers to be supported jointly by the churches of the community.

8. We express our sincere appreciation of the generous offer of the American Baptist Home Mission Society and the American Baptist Publication Society to place their chapel car, Glad Tidings, and the service of their missionary, Rev. A. B. Howell, with his long and rich experience, at the disposal of the various denominations desiring his services along the line of his itinerary.

9. We suggest to the various Boards the enlisting of state superintendents, missionaries, American pastors and others interested in carrying on a campaign in the churches and Christian centers of the Southwest to the end that our American churches shall be centers in fellowshipping and evangelizing the Spanish-speaking folks living in nearby groups.

10. We voice our approval of the beginning tentatively suggested for the Interdenominational Training School for preachers and

Christian workers and approve of the committee which has been appointed for the carrying out of further plans.

11. We approve the development interdenominationally of joint state Sunday school conventions and young people's gatherings, wherever practicable, and urge denominational field agents to promote these meetings as best they can.

12. We request the Committee on Coöperation in Latin America to put Dr. Inman's address on "Character Building Books," or its substance, into pamphlet form for circulation and use among our Spanish-speaking constituency.

13. We again recommend to our constituent Boards that they take steps as soon as practicable toward the establishment of an interdenominational periodical in Spanish. (A definite plan will be outlined and presented as soon as possible to the Boards concerned for their several actions.)

14. We approve of and recommend the consideration of a standard Sunday school curriculum for teacher training in our mission schools.

15. We recommend the preparation and use, in the Spanish language, of the coöperative tract series being worked out under the direction of the Committee on New Americans.

16. In order to present a united Protestant front for the accomplishment of the work before us, we recommend:

- (a) that a teachers' training course be arranged in the larger centers through local people;
- (b) that steps be taken looking toward union services wherever possible;
- (c) that every possible step be taken to offer a unified social program;
- (d) that denominational district superintendents arrange a definite schedule for an interdenominational exchange of pulpits;
- (e) that the district superintendents should also instruct the pastors under their charge to notify the pastor of any denomination into whose parish one of their congregation has moved, blanks for this purpose having been provided.

Respectfully submitted,

MRS. J. W. DOWNS,
Chairman.

JOINT COMMITTEE ON UTILIZING SURVEYS

The Committee on Social and Religious Surveys independently and most benevolently originated for the purpose of saving and completing some of the studies begun by the Interchurch World Movement requested the appointment of an Advisory Committee by the Federal Council, the Home Missions Council and the Council of Women for Home Missions. The Committee created by these three bodies is called the Joint Committee on Utilizing Surveys.

It has met at the request of the Executive Secretary of the Committee on Social and Religious Surveys with him and with specialists employed by the Committee on Social and Religious Surveys. At these conferences certain lines of procedure were agreed upon; among them the holding of conferences of those most concerned to consider surveys completed and recommend action in view of the findings.

Town and Country

For translating survey facts into programs and policies, conferences have been held in Salem County, New Jersey and Sedgewick County, Kansas. At these conferences there were in attendance national representatives of Home Mission Boards, state administrators of denominations, local pastors and church workers as well as secretaries of the Y. M. C. A. and Y. W. C. A. At the Salem County Conference it was voted that a County Council of Churches be created. For lack of adequate continued leadership this County Council has not yet come into working existence. In Sedgewick County the County Sunday School Association with its active Executive Secretary was made the responsible body of the county for calling another conference and working out further details of county coöperation.

Tentative arrangements have already been made for calling conferences in and utilizing the surveys for Columbia County, Penna. and Addison County, Vermont. At the last meeting of the Committee reference was definitely made to the Home Missions Council whereby through the setting up of the state-wide plans for the Every-community Service Endeavor there should be utilized the survey conclusions in Pend Oreille County, Washington, Lane County, Oregon, Sheridan County, Wyoming and Beaverhead County, Montana.

Through appropriate channels of state and national Home Mission interests the Joint Committee will aid in translating into programs of Home Mission work for the available results in Tompkins and Warren Counties, New York, in Orange and Stanislaus Counties, California and in Hughes County, South Dakota.

It is also recommended that the Council include in its budget for 1922 sufficient funds to help set up through appropriate agencies constructive work based on survey recommendations in Blount County, Tenn. and Price County, Wis.

Considering the results achieved for the twenty-five counties involved in the Rural Survey the outcome has large practical significance in at least the following particulars:

1. Information of general character in the various county surveys is of prime importance in the field of common education.

2. The material is of such a character as to help create programs possible to be carried out in the counties concerned or perhaps quite as effectively in other places.

3. Bringing the workers together means closer coöperation which has its significance for the future. The results of these surveys mean early plowing and seed sowing for the coming harvest of undoubted great benefit to the Home Mission Boards and the Home Mission interests of the country. In providing for the completion of this work and its follow-up to such points as will be effective in working out a program the Committee on Social and Religious Surveys will be making statesmanlike provision for real needs.

The St. Louis Survey

This survey of a city of three-quarters of a million people with a growth of 86,000 in a decade, a city in which the chief task of the church centers in making the stranger and those unadjusted to urban life, Americans and Christian, was begun under the Interchurch World Movement in 1919. At that time 80 churches and 2,500 volunteer workers were enlisted. The survey of the present year has been conducted under the auspices of the Federation of Churches of St. Louis, coöperating with and chiefly financed by the Committee on Social and Religious Surveys. Its work has centered in estimating the values of data already collected, supplementing material where necessary and making an interpretation and presenting their tasks to the churches and religious forces of the city. In broad outlines the religious preference of the people of St. Louis is as follows:

1. The Protestant churches and their actual adherents..36%
2. The Catholic constituency, as reported 1916 with estimate of subsequent growth39%
3. The Hebrew Religious Body 5%
4. Non-adherents to organized religion20%

Already it is clearly evident that the church leaders of St. Louis have a new grip on their task through information received in the conferences attended by city, state and national leaders. In order to translate survey facts into practical programs the following needs are clearly indicated:

1. A large amount of educational work in the membership of the St. Louis churches.
2. A more thorough coördination of denominational programs within city areas.

3. A strengthening in personnel and support of the St. Louis Federation of Churches (already one of the strongest city federations in the country).

4. Specialized attention by the city secretaries of the national Home Mission Boards. One man representing all the Home Mission Boards could profitably be assigned to the various phases of this task for a considerable length of time.

5. Larger financial expenditures by Home Mission Boards in carrying out plans carefully made after the various interests involved are thoroughly coördinated.

For Christian workers in other cities in the country at large the published report with accompanying charts will be of large usefulness.

The American Indian Survey

A real contribution in the field of Christian service to the American Indians has been made in having this survey brought to completion with its new points of view bound to arise and come into prominence. The results of this survey will mean better missionary service, improved personnel, more interest on the part of the Boards and larger appropriations at necessary points.

Three conferences looking toward the use of survey material have been held as follows: New York, October 21, 1921; Muskogee, Oklahoma, October 25 and 26, 1921; and, El Reno, Oklahoma, October 27 and 28, 1921. In order to bring the Indian survey to fuller and more practical completion seven or eight local conferences have been recommended by the Joint Committee on Indian Missions as also a National Conference. The volume to be printed will have large constructive values among all those interested in the Christian welfare and evangelization of the American Indians.

An Appreciation

In conclusion, the Committee on Utilizing Surveys desires to record in behalf of the Home Missions Council and the Council of Women for Home Missions a thorough appreciation of the work so generously prosecuted by the Committee on Social and Religious Surveys. It is sincerely to be hoped that this work undertaken by the Committee may be so continued in the coming year as to make even more effective its large and promising work. This work has large, immediate, practical value in the field of Home Mission interests. In the years to come these values will be multiplied as the principles established on the facts growing out of these surveys become increasingly operative. The Kingdom of Heaven on earth has surely been advanced and the spirit of coöperation has been made increasingly efficient.

Respectfully submitted,

LEMUEL CALL BARNES, *Chairman*,
RODNEY W. ROUNDY, *Secretary*.

TOWN AND COUNTRY

The last year has been one of continued progress in the field of Town and Country. Various denominations have gone steadily ahead with the development of their individual rural work, and at the present time nine now have organized departments with full or part time salaried executives dealing with this field. These denominations are the Methodist Episcopal, Northern Baptist Convention, Congregational Church, Presbyterian, U. S. A., Reformed in U. S., United Lutheran Synod, Methodist Episcopal, South, the Disciples of Christ, and the Church of the Brethren.

Field and Relationships of the Committee

These denominations have within the sphere of their organized work certain objectives that are more or less in common. All of them deal with the well known problems of the village and country church. All of them are conducting surveys and making special studies. All of them deal with the relationship of the church to community service in its various aspects, especially in connection with rural community houses and the question of rural recreation. A number of them have under their administration various types of work in the mountain areas of the South, and the southwest. All of them are engaged in educational activities, including not only the publication of pamphlets, but more especially the holding of institutes and summer schools. Some of these latter are inter-denominational in character, furthermore, almost all of these departments in the course of their work must deal with adjustments between denominations. In the course of the last year it can be conservatively estimated that the departments of country church work of the various boards have effected as many adjustments between denominations in small areas such as Ohio and Western New York as have been effected in the entire state of Montana under the plan of comity and coöperation there in operation through the Home Missions Council of Montana. Inevitably also the work of various of these country church departments has relation with specific problems varying with the organization of individual boards. Thus, in various denominations the country church departments have relationships to or responsibility for Indian, Negro, Mexican, migrant and foreign-speaking work. It is felt that the Committee deals not only with the field but also with certain various operations in that field, and that the activities of the Committee are of two kinds:

First—Those which relate directly to rural activities; and, second, those which have relationships to the specialized activities that have been mentioned just above.

Coöperation With the Committee on Social and Religious Surveys

During the last year the Committee coöperated with the Committee on Social and Religious Surveys, assisting in the selection of the counties which it studied and securing through its members the release of personnel to assist the field workers of the Committee in their work. The Committee on Social and Religious Surveys has made various significant contributions to the field of town and country through its efforts to conserve the results of the Interchurch World Movement surveys. This was done through the study of twenty-five counties selected as fair specimens of the various types of rural life which we have in the United States. These specimens were selected only after a recognizant study of nearly all of the survey results of 300 counties and nearly 10,000 churches. Out of these studies and out of the procedures worked out by the Interchurch World Movement, certain new data has come to light. The more important features of which deserve mention:

1. The studies in connection with the recognizant survey have disclosed regional and other variations in community make up. In addition, the field studies have given us new material as to community evaluation so that we can measure to some extent the factors that enter into the making of a community and what happens when better roads or better schools or other changes take place.

2. In this connection it has been able to add considerably to the small number of maps which already exist and which show community and neighborhood groupings.

3. Heretofore there have been virtually no *field* studies of the extent that villages dominate rural social and religious life. The Committee's work supplies such studies and particularly sheds light on the relationship of the town and village church to the countryside.

4. Data of considerable importance has been secured on the subject of rural organization, especially in connection with the extent to which there are community and county-wide organizations serving the rural people.

5. For the first time the facts of rural leadership, rural community spirit, rural recreation, etc., which have always been gathered in surveys can be correlated with their series of facts and distributed according to regional characteristics.

6. The Committee, following the work of the Interchurch World Movement, has made considerable progress in the scientific mapping of church parishes, and from its material

certain important deductions, not previously available, can be made, such as:—

- a—unevangelized areas, their extent and population;
- b—unevangelized groups within the population, their frequency and the method of their assimilation;
- c—the reach of the church under various conditions with consideration of the factors which limit or extend;
- d—the extent to which service areas of the churches actually overlap.

7. We can now be certain that the modern all-round program for country churches is successful under average conditions. The studies of the Committee will make available significant information as to those features which enter into church growth and decline in town and country.

8. Regional variations have been discovered. For the purpose of the recognizant survey the country was divided into nine regions: The Colonial, the South, the Southwestern Mountains, the Middle West, the Southwest, the Prairie, the Northwest, the Range and the Pacific. The variations in the results secured from these regions demonstrate that these postulated regions have in actuality varying characteristics that should have recognition in matters of church administration.

9. Certain studies of the Committee have broken entirely new ground. Never before has there been a scientific field investigation of conditions on the Range and Frontier, nor has there been such an investigation in the South. The Committee covered four typical counties in each of these areas. More data than was expected has been gathered about the life of and the measure of the religious ministry to new Americans on the land. One volume of the projected publications will be published under the title of "The Old and New Immigrant on the Land."

10. From the technical point of view, the experience of the Interchurch World Movement, and especially of the Committee on Social and Religious Surveys through its field investigation, puts it in a position to work out a survey schedule that will be an improvement over those used in the past. Other technical gains have been made, such as the development of new methods of tabulation.

Summer Schools for Rural Pastors

As noted above practically all of the denominations with country church departments held summer schools last year, and all of them are projecting such schools for the coming summer. A sub-committee on summer schools has had charge of this matter. It planned with various institutions relative to interdenominational summer schools for rural pastors, assisted in the preparation of the curriculum, selected the teaching force and enlisted the coöperation of the de-

nominal mission boards and secured proper publicity for these schools. Six interdenominational schools were held, all of them in coöperation with state colleges of agriculture, with the exception of one, where the institution was a state normal school. At least, one other interdenominational school was held under strictly local auspices. The number of the denominations represented in the student bodies in these various schools is considerable. The country church departments of four boards provided part of the expenses of the ministers of their denominations who attended.

The Committee also noted the general and very gratifying increase of interest in the field of professional short courses for rural pastors. The Board of Home Missions and Church Extension of the Methodist Episcopal Church held fifteen such schools with an attendance of 1,050 ministers. The Board of Home Missions of the Methodist Episcopal Church, South, entered the field for the first time last summer with two well attended and excellently planned schools. The Board of Home Missions of the Presbyterian Church in the U. S. A. have coöperated with the very excellent school maintained at Auburn Seminary and with other less important schools.

The plans for 1922 are already definitely under way, for three coöperative schools and others are contemplated. Many denominational schools will be held as usual.

Very considerable progress is being made in the standardization of the curriculum and methods of these schools. After nearly twelve years of experimentation, they are now for the most part on a sound educational and practical basis. However, in many areas the initial interest has been fairly well satisfied, and to keep these schools in a position of permanent usefulness careful plans must be made to vary the curriculum and to plan the work of each school over a period of years. In the first instance, these schools had their justification in emergency training devices. They are now becoming a part of the machinery of the church for definite post-graduate professional instruction. Another change of importance is that there has been a large increase in the number of denominational schools and somewhat of a decrease in the number of interdenominational schools, but the denominational schools in general cover about the same ground that the interdenominational schools have covered.

Rural Social Agencies

The social agencies of America have become keenly aware of the existence of the rural field, especially since the war, and the Committee, through its vice-chairman and secretary,

have had intimate relationship with the American Country Life Association, the National Council of Rural Social Agencies and those Federal and State departments which deal with rural well-being.

The National Council of Rural Social Agencies is now organizing for permanent work with a paid secretary. There is danger of much overlapping unless these agencies are so correlated, and this danger is not only between distinctively social agencies, but also as between these and the churches. It is to be greatly desired that the modest sum of \$9,000 necessary for providing this Council with a permanent force be secured, and it would be unfortunate if the church did not contribute, so that it would not seem to stand aloof from the type of coöperation that vitally concerns it.

The Par Standard for Country Churches

Three years ago this Committee presented to the Interchurch World Movement this idea of a standard of "Par" for country churches. This standard was not erected as a theoretical ideal, but as a goal that was well within the reach of achievement by any well organized and progressive country church. The Interchurch World Movement adopted this standard and used it, and the Committee on Social and Religious Survey has continued this usage. More gratifying than this is the fact that three denominations have officially made this standard their own, and that several Synods or districts within these and other denominations have taken similar action.

The Total Rural Field

With the increase in the organization of country church departments has come, as already indicated, an increase in the interest of the rural social agencies and also other developments such as are represented by the International Association of Agricultural Missions, by the movement to organize State Federations of Churches and State Home Missions Councils. Especially in the former enterprise the work is largely and basically in the town and country field. There is great danger that, with this increasing activity, there be lack of correlation and coöperation.

Recommendations

1. That the Committee be instructed to assemble as early as possible a statement as to the activity and program of the country church departments of the various denominations, including a full report covering the present status of the sum-

mer school movement and its probable lines of future development.

2. That a series of country church institutes be held at three or four theological seminaries at which the body of new information drawn out of recent surveys would be conveyed to the students, ministers and ecclesiastics, of course in the region in which the seminary is situated.

3. In view of the great need of retaining missionary workers, especially ministers in rural fields, that the Boards of Home Missions employ selected and approved missionaries for a longer period than one year. We recommend that, in the case of approved missionaries a contract be made between the Board and the missionary for seven years of service; one of the seven years to be given the missionary primarily for study in an approved university; that, in the case of these approved missionaries and in others of high efficiency a complete equipment be provided, including a parsonage, monthly mileage payments for the use of a car, or upkeep for a horse, where necessary; and in case of all missionaries giving their full time to church work, a salary sufficiently large to satisfy the needs of a normal family and provide for the education of children. The purpose of this recommendation is the enlisting and holding of a permanent Home Mission force.

4. That the Committee be empowered to hold certain conferences on rural missionary activities, including a conference concerning mountaineer and other situations on which the organized departments are at work.

5. That the sum of \$200 be appropriated from the treasury of the Home Missions Council in behalf of the National Council of Rural Social Agencies.

6. That a sub-committee on Summer Schools be appointed for the coming year to complete arrangements now under discussion, and to provide a convenient means of bringing the various denominational boards into relation with the various schools, and, so far as possible, to aid in the standardizing of the policies of the various denominational boards with reference to the assistance of ministers attending.

7. That to make effective these recommendations and to serve as a correlating factor and information bureau the Committee be authorized to employ on part time an executive, and that for the meeting of his salary and expenses of the projects outlined the sum of \$4,000 be appropriated from the treasury of the Home Missions Council.

Respectfully submitted,

DAVID D. FORSYTH,
Chairman.

WEST INDIES

World readjustments and economic difficulties have not failed to have their effect on the West Indies along with the rest of the world. The old proposal for European countries to transfer their island possessions in the West Indies to the United States has been revived largely on account of the financial depression, both of the islands and Europe. From a missionary standpoint this transfer of responsibility is proceeding, as is shown by the English Baptists having transferred their work in Jamaica to the American Baptist Home Missionary Society during the present year. The political dominance of the United States in the West Indies has been challenged very sharply during the year. After a wide discussion of the United States' occupation of Haiti and the cruelties of the expeditionary forces, the United States Senate has appointed a committee to investigate these charges. This committee is now in Haiti. The State Department has announced the withdrawal of the United States military government from Santo Domingo. Difficulties have been encountered, however, in securing a satisfactory agreement from the Dominican people for a continued supervision of their affairs. Much agitation in relationship with this proposal has taken place in Santo Domingo. The republic continues to be governed by the Navy Department of the United States Government. Porto Ricans have protested strenuously against the activities of Governor Riley, who was recently appointed to that post.

Industrial conditions in most of the West Indies islands are more than ever depressing and urge solution. Some economists point out that these tropical islands are the next logical part of the world to be exploited by capitalists. The difficult situation in which the people already find themselves in these crowded islands has forced large emigration to the United States. There is great need of a thorough study of the economic and spiritual problems of this part of the world. Practically no data exists concerning this important situation. With modern agricultural inventions and developments of sanitation, the tropics are no more uninhabitable for the white man but may be looked to as an open field for his activities in the future.

In spite of these pressing industrial problems the missionary societies of the world have only one adequate industrial school in all of the West Indies. It is encouraging to note, however, that deputations representing practically all of the mission boards doing work in Porto Rico have visited that island

during this year. A deputation representing the Baptist Home Missionary Society has just gone to Haiti and a deputation for Santo Domingo is planning to sail the middle of February. There is imperative need of much more attention being given to this part of the world by the home missionary societies to which the development of the spiritual life of these countries has been largely committed. This will no doubt be brought about by the holding of a conference to consider Christian work in the West Indies, Central America and Mexico, which is a proposal now before the Committee on Coöperation in Latin America.

Porto Rico

Coöperation among the Christian forces of Porto Rico has, as in the past, brought splendid results during the present year. The Secretary of the Porto Rican Evangelical Union returned to the field, after a brief furlough in the United States, and is now leading in the movement "Porto Rico for Christ." There have been four outstanding achievements during this past year.

First may be mentioned this movement, called "Porto Rico for Christ," which is a spontaneous development among the churches themselves pressing for a deeper spirit of devotion and Bible study, emphasis on personal evangelism and Christian stewardship, a general evangelistic campaign and some form of community work for each local church. In the month of November a special effort was made to promote family worship, and tracts on Christian family life and on prayer were circulated. In December special prayer-meetings are being held and personal workers' classes organized. In January, February and March simultaneous evangelistic campaigns will be promoted in all the churches. In April the campaign will be directed toward building up the Sunday schools and Young People's Societies. In May stewardship will be stressed; and in June Christian literature, including a drive for subscribers to the evangelical paper of the island. Great enthusiasm has been awakened over this campaign, and reports indicate that already there is evident a quickening of the life of the churches.

The development of the Evangelical Seminary has been most encouraging. This year there have been enrolled four Baptist students, three Congregational, three Disciples, six Methodists and ten Presbyterians, a total of twenty-six. A correspondence course has been inaugurated which reaches about a hundred workers. The students have undertaken an open-air evangelistic campaign and have covered several

districts of the island. A much greater interest in the ministry has been aroused. Movements have been inaugurated for bringing students for the ministry from the Virgin Islands, Venezuela, Santo Domingo and other points in the West Indies. The Seminary is in need of another professor, immediate enlargement of their library and a larger property for their work.

The Porto Rico press, bookstore and paper have had a most successful year. The press is busy turning out literature for the "Porto Rico for Christ" campaign. A campaign for subscriptions for the union paper had to be stopped because the press was not able to turn out more papers. Several of the mission boards have come to the rescue, however, and have made possible the recent purchase of a linotype. The total amount contributed and promised by the mission boards this year for new equipment will amount to nearly \$6,000 and they are asked for the same amount next year. Thus slowly will the fund of \$5,000 needed for the enterprise be secured. The last annual report of the press shows receipts of \$14,759, of which \$5,553 came from subscriptions, \$3,240 from various other sources and \$4,545 from contributions by mission boards. In the book department 3,301 books were sold during the year. There is great need for still more enlargement in the press and a building to house the whole literature enterprise.

The second annual interdenominational summer assembly was very successful. It was held at San Juan on the grounds of the Polytechnic Institute. Dr. Orts was sent from the Committee on Coöperation as a special lecturer and was the only representative present from the American churches. He afterward toured the island in lectures on Protestantism, with most favorable results. The assembly was well attended and well supported by all of the coöperating denominations. It is felt that the holding of these gatherings specifically for Bible study, inspiration and fellowship does more to promote the spiritual unity of the different missions than any other agency.

Cuba

If Porto Rico is an example of what a secretary for interdenominational work can do when giving his whole time to the task, Cuba is an illustration of how coöperation suffers for the lack of such a secretary. Since the resignation of Rev. Sylvester Jones, more than two years ago, the work so splendidly begun under his direction has been neglected. The securing of another secretary has been before the Committee but up to the present time the right man has not been found.

The Committee on Conference in Cuba, however, has done some splendid work. The evangelical bookstore has been continued, although the small store rented in the central part of the city has been abandoned and the stock is now kept in the Young Men's Christian Association building. There is no greater need than the enlargement of this bookstore and its location in a prominent center. Experience has already shown what a far-reaching work it might do with the proper support and it is hoped that this year will see the opening of a representative literature center in the heart of Havana.

A successful interdenominational summer assembly was successfully held last year at Sancti Spiritus. Dr. R. M. Vaughan of Newton Theological Institute was for the second time the acceptable special lecturer from the North. His services were secured by the Committee on the West Indies, the Baptist Board generously providing for his expenses. It was voted to hold a third summer assembly on the grounds of the Baptist College at El Cristo in the eastern part of the island.

The union paper has been continued with great success. The Presbyterians have opened a theological seminary in the city of Cardenas. They are anxious to make this a union seminary and it is hoped that other boards may enter into the project.

Haiti

The American Baptist Home Mission Society has accepted the allocation of Haiti by the Committee on the West Indies as its field. It regrets to report that conditions made it impossible to begin work during this past year. At the time this report is being presented a special deputation from the Board is on the island, having sailed December 30th, and is proposing to plan for educational work to provide leaders so as to enlarge missionary work already sponsored by Jamaican Baptists. It is their purpose to provide an institute that shall be not simply a training school for ministers but shall prepare the young people for leadership in all departments of life.

The Secretary of the Navy, the Honorable Edwin Denby, in turning his attention to Haiti recently has said the following about the necessity of Christian work in that neglected island:

"It is my opinion that the missionary societies and churches of the United States could not do better than to send representatives to that field. They would not alone be conferring benefits upon the people of Haiti, but their kindly offices should do much toward bringing about a friendly feeling between the people of that country and the United States. We have a great and very practical interest in its condition

and are vitally concerned with its relations to the United States. Whatever can be done toward encouraging friendly feeling among the people of Haiti toward us should be done and the churches and missionary societies in my opinion can be of very material assistance."

Educational Secretary

This year the Educational Secretary, acting on the desires of the Committee, has spent most of the time in Montevideo and vicinity, pushing the work of education and general coöperation in the field. He has served as secretary for the Committee on Coöperation for the River Plate region, with headquarters in Buenos Aires. The Committee had almost ceased to function, but Dr. Browning has succeeded in re-organizing it and leading it in important activities. He has also organized the Christian workers of Uruguay for general coöperative work and for preparation for the conference proposed for Montevideo in 1923.

Through the Educational Associations of Argentina, Uruguay and Paraguay, organized by the secretary several years ago and the School Masters' Club of Montevideo, organized this year, teachers have been brought together for study of their problems and encouraged to read the best works on problems of missionary education. Special help has been given to "Crandon Institute" in its building program in Montevideo and to "Colegio Americano," the union school of Buenos Aires, rapid growth of which requires increasing attention. Contacts have been maintained and enlarged with the intellectuals in various countries, addresses made at several important gatherings for social reform, and service rendered as interpreter on several occasions of international importance. The manuscript for a book on missions, "The Call of Latin America," has been completed during the year, a pamphlet on Ecuador has been published, as have articles in "The Hispanic American Historical Review" and the "Missionary Review of the World." The Educational Secretary has been at the service of all the different missions and in answering their calls has made valuable contributions to all.

Santo Domingo

The Board for Christian Work in Santo Domingo has been fully organized this year with ten trustees, representing the general and woman's Home Mission Societies of the Methodist Episcopal Church, the general and woman's Home Mission Societies of the Presbyterian Church, U. S. A., and the Foreign Mission Board of the United Brethren in Christ. At the beginning of the year the new mission building, pur-

chased for \$50,000, located in the heart of the city of Santo Domingo, was opened. This building furnishes an auditorium for the church work, rooms for social work, a room for the bookstore and residence for some of the workers. By beginning the work with this splendid building a good impression has been made upon the city at large. Across the street from this building there was located a private hospital. The evangelical churches of Porto Rico, who have long been interested in Santo Domingo, offered to purchase the equipment and lease of this hospital for the Santo Domingo work. This has been done and a North American physician, with former experience in Porto Rico, has been placed in charge of the hospital. Two North American nurses have been sent recently to this work. Even before these nurses arrived Dr. Taylor had treated in one month 903 patients in the dispensary. A nurses' training school and district nursing work are planned for the coming year.

Three of the best trained Porto Rican ministers have been employed and are now conducting successful evangelistic work in Santo Domingo City, San Pedro de Macoris and La Romana. The beginnings of an institutional work have been made in the central building in Santo Domingo City. The budget for this last year has been \$80,000, all of which has been carried by the boards named above and administered by the union organization. There are now eight workers on the field, not counting wives. The following denominations are represented by these workers, which shows that it is a really union development: United Brethren, Presbyterian, Methodist, Baptist, Episcopal.

The plans for the development of the work contemplate the concentration on the building up of several outstanding institutions in the important centers. This next year it is hoped to open an industrial school and to erect a building for the hospital. The board is now looking for a superintendent, whose acquaintance with social, evangelistic and educational work will make him capable of administering the whole enterprise on the island.

The foregoing Report is furnished by the Committee on Cooperation in Latin America, Rev. Samuel G. Inman, Secretary. The members of this Committee, who represent Home Mission Boards and Societies, constitute the Committee on the West Indies of the Home Missions Council and the Council of Women for Home Missions.

THE MISSIONARY REVIEW OF THE WORLD

The MISSIONARY REVIEW OF THE WORLD is of increasing value as an organ of the Home Missions cause. While not competing with denominational periodicals this magazine supplements them by presenting to pastors and other Christians in the Home Church the needs and progress of mission work in the whole field, and so enables them to see their individual and denominational responsibility more clearly. Pastors and officers of women's missionary societies and other church organizations write that the information and inspiration received from the *Review* is invaluable to them in their efforts to stimulate the interest of their congregations and so increase the gifts of money and of life service. Your Committee believe that it is of great importance that the *Review* be maintained and strengthened by the coöperation of Home Mission Boards.

During the past few years the *Review* has given increasing attention to home mission news and problems. From sixteen articles on the subject that appeared in 1906 the number has grown in 1921 to over forty articles and thirty pages of news relating to Home Missions or to the general subject of the cultivation of missionary interest in the home church. During the past year, for instance, there have been articles on The Southern Highlanders, Community Work for Women, Coöperation in the Home Church, Foreigners in America, the Home Missionary Situation, the American Indians, the Lumber Jacks, Religious Education at Home, The Wakening of Missionary Interest in the Home Church, Mormonism, the American Negroes, the Orientals in America, the Country Church, Religious Statistics of America, City Missions and City Surveys. All of these have been signed articles. The Woman's Home Mission Bulletin has appeared in alternate months in a four page department edited by Miss Florence E. Quinlan. Next year this department is to occupy three pages every month. The *Review* is ready to devote still more space to home mission topics and news if the right type of articles can be obtained.

During the past year the circulation of the *Review* has also increased in spite of the unfavorable financial conditions. It has now the largest circulation in its history. This is due in part to the hearty coöperation of some of the Mission Boards. One denominational missionary society has made the *Review* a regular part of the missionary study course in its churches and has suggested that the current missionary news be gathered from its pages. This society has sent in six

hundred subscriptions during the year as a result of its voluntary promotion work. If all the Boards would co-operate in a similar way the circulation and financial problems of the *Review* would be solved. It should have at least ten times its present circulation.

As it is, the *Review* like other missionary and educational enterprises is in sore straits financially and unless the Boards stand behind it as a part of their promotion program for the home church it is in danger of starvation from lack of support. Practically all the missionary periodicals require a subsidy of some sort and the amount asked for the *Review* is not unreasonable. For the past forty-four years individual friends of the missionary cause have helped to maintain the *Review* but this no longer seems possible. A fund of about \$15,000 is needed at present to enable it to continue. There is reason to believe that with increasing coöperation from the Mission Boards the circulation will grow and that the amount needed for its annual maintenance will decrease until a subsidy is no longer necessary.

Last year a committee was appointed to study the problem and to recommend ways in which it could be solved. As a result letters were sent out asking for financial support and in response individual friends of the *Review* gave over \$9,000 to the fund while the Mission Boards contributed about \$3,000. This year the Board of Directors believe that the proportion from these two sources will need to be reversed and that about \$10,000 should be contributed by the Mission Boards as an evidence of their appreciation of the value of the *Review*. In response to a letter recently sent out to eighty Home and Foreign Mission Boards and Societies, fifteen Boards have agreed to bear their share of the necessary expense if others will also coöperate. Only five have thus far declined to contribute while others still have the matter under consideration. Three of the fifteen Boards co-operating are Home Mission Boards. The amounts promised range between fifty and fifteen hundred dollars for the present year.

In view of the value of the *Review* to the Home Mission cause and the need for financial support in its effort to stimulate missionary interest and giving in the home church your Committee believes that the Home Missions Council and the Council of Women for Home Missions may well endorse the work that the *Review* is doing and would recommend:

First, that the Coöperating Committee of the Editorial Council be continued.

Second, that the two Councils recommend to their constituent Boards a favorable response if possible to the request of the *Review* for financial coöperation.

Third, that the Constituent Boards assist in making the *Review* a still greater power for Home Missions by supplying Home Mission news and by coöperating with the Editor in his efforts to obtain valuable, up-to-date articles on Home Mission topics.

Respectfully submitted,

ALFRED WILLIAMS ANTHONY.
RALPH WELLES KEELER,
CHARLES L. WHITE, *Chairman*.

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HOME MISSION STATISTICS

A full statistical statement of the Home Mission work of the country is at present impossible to give. Apart from the ordinary difficulties of preserving and reporting accurately and fully the data of all expenditures in large and diversified operations, difficulties due chiefly to the personal equation, especially in cases involving much voluntary service, the difficulties in the Home Mission field are multiplied and intensified by the fact that the field itself is divided.

1. Denominational Home Mission Societies, technically so named, are but a part of the agencies employed.

2. In addition to Home Mission Societies, and distinct from them, some denominations have Church Erection Boards, Publication and Sunday School Societies, Freedmen's Bureaus, Social Service Commissions, Boards of Education, and other organizations doing denominational Home Mission Work.

3. Each denomination has also, in lesser areas than the nation, organizations supplementing the work of the larger Home Mission agencies, as in states, dioceses, synods, conferences, conventions, districts, associations, presbyteries, counties, cities, towns, villages, and parishes.

4. Every local church, in proportion as it seeks to minister broadly to its environment, is a Home Mission agency, and those parts of its expenditures which are local and yet are not for self-maintenance, are essentially Home Missionary in character.

5. Then there are great interdenominational agencies in the Home Mission field, the Young Men's Christian Association, the Young Women's Christian Association, the Bible Societies, the Tract Societies, the Salvation Army, and similar bodies.

HOME MISSIONS COUNCIL

NAME OF DENOMINATION AND ORGANIZATION

1	<i>Adventist</i> —American Advent Missionary Society.....
2	<i>Baptist</i> —American Baptist Home Mission Society.....
3	American Baptist Publication Society.....
4	Woman's American Baptist Home Mission Society.....
5	Home Mission Board, Southern Baptist Convention.....
6	Scandinavian Independent Baptist
7	<i>Brethren</i> —General Mission Board, Church of the Brethren.....
8	<i>Christian</i> —Mission Board of the Christian Church.....
9	<i>Congregational</i> —American Missionary Association.....
10	Congregational Church Building Society.....
11	Congregational Home Missionary Society.....
12	Congregational Education Society
13	Congregational Sunday School Extension Society.....
14	<i>Disciples of Christ</i> —United Christian Missionary Society.....
15	Church Erection Department U. C. M. S.....
16	<i>Evangelical</i> —Missionary Society, Evangelical Association.....
17	Woman's Missionary Society, Evangelical Association.....
18	Home and Foreign Missionary Society, United Evangelical Church.....
19	Home Mission Board, Evangelical Synod of N. A.....
20	<i>Friends</i> —Five Years Meeting, Friends in America.....
21	<i>Lutheran</i> —United Lutheran Church in America.....
22	Evangelical Lutheran, Joint Synod of Ohio and other States.....
23	Evangelical Synod of Iowa and other States.....
24	Buffalo Synod
25	Augustana Synod
26	Norwegian Lutheran Church.....
27	Lutheran Free Church.....
28	Eielsen Synod
29	United Danish Church
30	Danish Evangelical Lutheran Church.....
31	Suomi Synod (Finnish).....
32	Evangelical Lutheran Synod of Missouri, Ohio and other States.....
33	Joint Evangelical Lutheran Synod of Wisconsin, Minnesota, Michigan and other States.....
34	Synodical Conference
35	Norwegian Synod of the Evangelical Lutheran Church.....
36	Slovak Synod
37	West Indies Mission Board, United Lutheran Church in America.....
38	Woman's Miss. Soc. Augustana Synod, Evan. Lutheran Church of N. A.....
39	<i>Methodist</i> —Board of Education for Negroes of the Methodist Episcopal Church
40	Home and Foreign Missionary Dept., African M. E. Church.....
41	Woman's Home Missionary Society, M. E. Church.....
42	Board of Church Extension, M. E. Church, South.....
43	Board of Missions, M. E. Church, South, Home Dept.....
44	Woman's Dept. Methodist Episcopal Church, South.....
45	General Mission Board, Free Methodist Church.....
46	Board of Home Missions, Methodist Protestant Church.....
47	Missionary Society, Wesleyan Methodist Connection of America.....
48	Board of Home Missions and Church Extension, M. E. Church.....
49	<i>Moravian</i> —Board of Church Extension, American Moravian Church.....
50	<i>Presbyterian</i> —Board of Home Missions, Presbyterian Church, U. S. A.....
51	Board of Missions for Freedmen, Presbyterian Church, U. S. A.....
52	Presbyterian Board of Publication and Sabbath School Work.....
53	Board of Church Erection Fund. Gen. Assembly, Presbyterian Church, U. S. A.....
54	Executive Committee of Home Missions, Presbyterian Church, U. S.....
55	Presbyterian Committee of Publication, Southern Presbyterian Church.....
56	Board of Home Missions, United Presbyterian Church of N. A.....
57	Board of Church Extension, United Presbyterian Church of N. A.....
58	Associate Reformed Presbyterian Synod of the South.....
59	<i>Protestant Episcopal</i> —Domestic and Foreign Missionary Society.....
60	<i>Reformed</i> —Board of Domestic Missions, Reformed Church in America.....
61	Board of Home Missions, Reformed Church in U. S.....
62	Boards of Missions, Christian Reformed Church.....
63	<i>United Brethren</i> —Home Miss. Soc. United Brethren in Christ.....
64	<i>Universalist</i> —Universalist General Convention.....
65	Women's National Missionary Association, Universalist Church.....
66	<i>Miscellaneous</i> —American Bible Society
67	American Seamen's Friend Society
68	American Tract Society
69	General Convention of the New Jerusalem Church.....
70	Mennonite Board of Missions and Charities.....

	Year Ending Report.	Total Appropriation.	Raised and Appropriated Outside Board.	Missionaries Fully Supported By Board.	Missionaries Partly Supported By Board.	Native Workers.	Church Sustentation (Support of Churches.)	Church and Parsonage Buildings.
1..	Sept. 30, 1920	56,066.17					4,644.13	
2..	April 30, 1921	1,537,482.18		265	660	75	288,648.77	185,662.58
3..	April 30, 1922	5,782.00		6				
4..	May 1, 1921	483,404.00		290	61	51		
5..	April 30, 1921	1,793,791.15		263	175		2,680.00	
6..	Dec. 31, 1921	9,000.00	1,000.00	3	4			550.00
7..	March 1, 1922	13,038.25	195,000.00					
8..	Oct. 1, 1921	54,634.07	10,000.00	4	26	1	14,237.07	6,000.00
9..	Sept. 30, 1921	670,158.00		489	174		43,000.00	
10..	*							544,781.00
11..	March 31, 1921	286,445.00		1,444				
12..	June 1, 1921	161,579.46						
13..	Dec. 31, 1921	86,395.00		7	61			
14..	Sept. 30, 1921	394,000.00	322,513.00	240	100		68,763.13	526,080.00
15..	June 30, 1921							462,580.00
16..	Aug. 31, 1921	274,250.00	192,750.00	12	510	3	2,029,791.00	35,000.00
17..	June, 1921	45,083.44		5			16,540.30	12,798.00
18..	Oct. 1, 1921	120,635.00	81,635.00	1	282			
19..	Jan. 31, 1922	85,000.00		15	77		70,000.00	8,000.00
20..	March 31, 1921	43,306.30		15	3	5	14,836.61	
21..	1920	470,218.33		394			345,059.95	28,673.09
22..	1921	111,925.54		115			82,090.24	12,765.31
23..	1920	201,301.17		98			107,924.33	93,376.84
24..	1919	6,095.09		2				
25..	*	198,842.87		60				
26..	**	263,998.00		360				
27..	*	46,000.00		40				
28..	1920	2,280.00						
29..	1920	12,089.00		6			4,050.00	
30..	1920	414,000.00		65			280,000.00	
31..	1920	7,000.00		8				
32..	1920	586,571.98		711			311,720.55	165,961.00
33..	1921	183,000.00		85				
34..	*	93,737.03		88				
35..	*	3,806.00		5				
36..	*	95,245.00		25				
37..	April 30, 1921	75,451.31		4		109		
38..	July 31, 1921	37,113.00	12,348.61	13	2	15		
39..	June 30, 1921	817,588.26						
40..	1922	13,721.76						
41..	July 31, 1922	1,417,996.00	421,125.00	550	523	16		
42..	March 31, 1921	799,594.14						799,594.14
43..	Dec. 31, 1921	872,000.00		195	355	40	5,500.00	
44..	Jan. 1, 1920	241,554.54	25,000.00	35	20	6		
45..	Sept. 30, 1921	7,410.00		7	5	9		2,793.00
46..	May 1, 1921	12,000.00		3	3			
47..	Dec. 31, 1921	23,565.00		4	11			
48..	Oct. 31, 1921	5,756,569.00		510	5,257	115	2,295,824.00	2,759,473.00
49..	Oct. 31, 1921	13,673.00	13,413.14		31		8,655.00	4,868.00
50..	March 31, 1921	1,854,674.00	1,727,478.00	1,692	1,216	125	870,401.00	
51..	March 31, 1921	345,814.00	378,506.00	7	674	76	115,271.44	20,000.00
52..	*	513,139.24						
53..	March 31, 1921	1,013,283.00						1,013,283.00
54..	March 31, 1921	53,832.00		152	457		32,696.00	54,511.00
55..	April, 1921	120,000.00		26	24			
56..	March 31, 1921	281,000.00		96	223			
57..	April 30, 1921	64,720.36	275,229.17					269,203.00
58..	March 31, 1922	54,000.00	2,000.00	2	26	4		
59..	Dec. 31, 1921	1,514,123.00		298	510	116	674,957.00	91,900.00
60..	April 30, 1921	419,982.09		67	212	20	108,846.48	53,428.84
61..	June 30, 1921	200,000.00	5,000.00	10	155	125	100,000.00	198,000.00
62..	Dec. 31, 1921	133,000.00		21	6	6	18,193.00	7,004.38
63..	March 31, 1921	80,000.00		100	34			
64..	Sept. 30, 1921	26,210.76		3	22	4	10,449.04	3,493.20
65..	Sept. 15, 1921	12,110.00	250.00	3	6		500.00	
66..	Dec. 31, 1921	605,480.00		32	128			
67..	March 31, 1921	91,134.16	91,134.16					
68..	March 31, 1921	56,467.33		1	22			
69..	May 1, 1921	8,000.00		1	6		11,600.00	
70..	July 31, 1921	23,021.00		25	11			
Total....		26,374,387.01	3,754,382.08	8,978	12,072	796	7,936,879.04	7,369,779.38

	General Evangelism	American Indians.	Immigrants.	Mountaineers.	Negroes.	Oriental in America.
1.						
2.	40,922.65	26,576.63			21,894.00	13,785.00
3.						
4.		22,280.00	114,364.00		64,132.00	19,224.00
5.	121,472.75	12,294.38	67,338.28	55,119.17	11,968.56	
6.	3,000.00					
7.						
8.			2,800.00		3,597.00	
9.		37,521.50		20,992.00	267,713.00	23,000.00
10.						
11.	14,800.00		61,710.00	4,280.00	4,275.00	
12.						
13.	2,500.00	500.00	1,500.00	5,000.00	3,250.00	500.00
14.	4,352.45	23,166.66	20,701.32	47,887.47	69,217.00	13,430.74
15.						
16.			7,500.00			
17.						
18.						
19.						
20.		3,800.00			6,650.00	
21.			21,681.95			
22.					17,069.99	
23.						
24.						
25.			10,099.54			
26.						
27.						
28.						
29.						
30.						
31.						
32.			708.25	10,887.47	97,294.71	
33.						
34.				93,737.03		
35.						
36.						
37.						
38.						
39.						
40.						
41.		29,992.00	13,935.00	113,545.00	142,718.00	26,205.00
42.						
43.		50,000.00	15,000.00	150,000.00	140,000.00	30,000.00
44.			2,100.00	35,513.25	15,125.14	12,655.00
45.				95.00		3,000.00
46.				8,000.00		1,500.00
47.	20,000.00	575.00		1,250.00	1,240.00	
48.	97,600.00	35,025.00	311,392.00	90,178.00	413,970.00	33,992.00
49.		3,227.43			626.75	
50.		92,518.00	72,910.00	73,077.00		
51.						
52.						
53.						
54.	24,798.00	5,009.00		201,250.00	31,260.00	
55.						
56.	2,000.00		32,490.00	51,976.00		
57.						
58.						
59.		112,695.00	37,890.00	63,567.00	192,845.00	4,600.00
60.		57,526.42	9,015.01	50,446.47	12,281.74	6,700.00
61.	20,000.00	5,000.00	20,000.00		1,000.00	8,000.00
62.	20,000.00	65,433.00	6,000.00			
63.						
64.	10,401.47					
65.					125.00	
66.					25,500.00	
67.						
68.		1,800.00				
69.						
70.		23,021.00				
	381,847.32	607,961.02	829,135.35	1,076,800.86	1,543,752.89	196,591.74

	Spanish Americans.	Other Dependent People.	Alaska.	Hawaii.	Philippines.	Cuba.	Mexico
1.							
2.	15,883.00		1,138.88			22,095.95	35,701.59
3.							
4.			9,500.00			10,380.00	31,723.00
5.						70,976.15	
6.		300.00					
7.							
8.							
9.	16,197.50			6,500.00			
10.							
11.	2,000.00		900.00				
12.							
13.	1,200.00	500.00	250.00				
14.	9,606.85				115,834.69		34,034.42
15.							
16.							
17.	15,745.14						
18.							
19.		1,000.00					
20.							
21.		10,559.35					
22.							
23.							
24.							
25.							
26.							
27.							
28.							
29.							
30.							
31.							
32.							
33.							
34.							
35.							
36.							
37.							
38.							
39.							
40.							
41.	56,458.00	2,500.00	39,395.00	8,395.00			
42.							
43.	60,000.00						
44.	28,312.00	7,522.00					
45.	1,000.00						
46.							
47.							
48.	195,282.00		12,500.00	86,390.00			
49.			21,859.25				
50.	75,000.00		48,755.00			61,500.00	
51.							
52.							
53.							
54.	47,381.00	68,879.00	4,112.00				
55.							
56.							
57.							
58.							
59.		650.00	64,889.00	30,940.00	81,170.00		52,958.00
60.							
61.							
62.							
63.	4,000.00						
64.							
65.							
66.							
67.							
68.	2,363.12						
69.					3,000.00		
70.							
	530,428.61	91,910.95	203,299.13	132,225.00	200,004.69	164,952.10	154,417.01

	Porto Rico.	Latin America	Sunday Schools.	Education (Maintenance of Mission Schools.)	Publication and Information (Periodicals, etc.)	Administration (Salaries, Rents, etc.)	For Specials (Not Otherwise Accounted for.)
1.							
2.	31,314.08	38,354.68		542,122.86	10,448.51	50,684.94	212,248.06
3.					506.36		
4.	14,532.00	13,888.00		41,240.00	35,750.00	34,100.00	57,388.00
5.					11,815.71	36,430.07	
6.			100.00	200.00	350.00	1,000.00	850.00
7.					2,000.00	5,000.00	1,000.00
8.				1,200.00	800.00	5,000.00	11,000.00
9.	30,300.00	1,880.00		363,708.00	12,300.00	96,450.00	
10.					3,769.00		
11.					12,877.00	45,450.00	4,178.00
12.				52,198.82	83,794.49	16,487.11	
13.				585.11	2,000.00	8,184.00	2,000.00
14.	17,203.96	51,897.28	80,770.37				243,285.15
15.							
16.					1,000.00	18,500.00	4,000.00
17.							
18.					2,600.00	2,785.00	
19.			500.00		500.00	5,000.00	
20.					1,086.90	4,114.93	12,817.86
21.	64,243.99						
22.							
23.							
24.							
25.							
26.							
27.							
28.							
29.							
30.	134,000.00						
31.							
32.							
33.							
34.							
35.							
36.							
37.							
38.	21,807.82						23,928.83
39.					4,110.13	26,040.84	232,895.66
40.					3,732.68		10,727.85
41.	14,394.00				12,100.00	77,828.00	469,960.00
42.							
43.					500.00	30,000.00	
44.				90,634.59	14,400.00	38,150.08	34,019.00
45.		525.00					
46.				2,000.00	120.00	400.00	
47.			500.00				
48.	78,009.00			6,000.00	19,960.00	224,291.00	535,530.00
49.		34,803.94			100.00	50.00	
50.	88,667.00				78,411.00	111,905.00	281,530.00
51.				30,542.86	16,042.40	23,958.86	
52.			513,139.24			18,472.60	
53.					25,802.00	57,157.00	
54.						30,948.00	37,479.00
55.			75,000.00		12,500.00	7,500.00	25,000.00
56.			12,000.00		8,933.00	10,896.00	1,800.00
57.						5,306.74	
58.			4,000.00	5,000.00		25,000.00	
59.	48,702.00	14,685.00		170,585.00	6,500.00	45,171.00	42,962.00
60.				1,000.00	20,289.00	30,175.39	70,272.54
61.				1,000.00	11,000.00	24,000.00	10,000.00
62.		16,833.55					
63.					1,200.00	7,500.00	
64.				1,867.06			
65.			100.00		3,500.00	6,440.00	119.00
66.					36,496.00	50,484.00	
67.					5,306.53		
68.		2,195.07				30,257.61	19,851.53
69.						3,500.00	
70.							
	543,173.85	175,062.52	686,109.61	1,309,884.29	462,600.80	1,214,617.67	2,344,842.48

STATISTICS

Women's Boards of Home Missions

Constituent to the Council of Women for Home Missions

So many requests for statistics of the Women's Boards have been received during the past year that the following pages have been compiled in an endeavor to provide the information desired.

Owing to the varied relation the Women's Boards bear to the General Boards of the several denominations any compilation must contain apparent inaccuracies and unjust comparisons. Some of the Women's Boards are entirely independent, others are auxiliary to the General Board or Boards of the denomination; and while some of the latter can easily differentiate gifts, other auxiliary Boards cannot specify what part of the statistics of the General Board may properly be recorded as from the Women's Board. Then there is the Board composed of men and women on an equal basis. The financial statistics of this Board will be found on the preceding pages. Statistics of Boards which did not reply are, of necessity, unrecorded.

Some Boards are constituted to carry on both Home and Foreign Missions; also the line of demarcation is not always drawn at the same place. One denomination regards Central America and Mexico as Home Missions, while another regards Porto Rico or Santo Domingo as Foreign Missions, and so gifts for work in these islands by that Board are omitted.

Some Boards consider every female member of the church a member of the missionary society and do not hazard to report a stated number, some base membership upon actual gifts or attendance at meetings of the local societies.

The figures recorded are those reported by the Boards and no responsibility is assumed for their accuracy. A norm was sought for differentiation of types and areas of service, but as the Boards record their work under varying designations and appellations the ideal may not have been attained in this first year of record. Suggestions and constructive criticisms are invited.

COUNCIL OF WOMEN FOR HOME MISSIONS

CONSTITUENT BOARDS.

- 1 *Baptist*—Woman's American Baptist Home Mission Society.....
 - 2 *Christian*—Woman's Board for Home Missions of the Christian Church.....
 - 3 *Congregational*—The Congregational Woman's Home Missionary Federation.....
 - 4 *Disciples of Christ*—United Christian Missionary Society.....
 - 5 *Evangelical*—The Woman's Missionary Society of the Evangelical Association.....
 - 6 Woman's Home and Foreign Missionary Society of the United Evangelical Church
 - 7 *Friends*—Woman's Missionary Union of Friends in America.....
 - 8 *Lutheran*—Women's Missionary Society of the United Lutheran Church in America..
 - 9 *Methodist*—Woman's Connectional Missionary Society of the Colored Methodist
 Episcopal Church
 - 10 Women's Foreign Missionary Society, Free Methodist Church.....
 - 11 Woman's Home Missionary Society of the Methodist Episcopal Church.....
 - 12 Woman's Missionary Council, Methodist Episcopal Church, South.....
 - 13 *Presbyterian*—Women's Missionary Society of the Presbyterian Church in Canada
 (Western Division)
 - 14 The Woman's Auxiliary of the Presbyterian Church in the U. S.....
 - 15 Woman's Board of Home Missions of the Presbyterian Church in the U. S. A...
 - 16 Woman's General Missionary Society, United Presbyterian Church of North
 America
 - 17 *Protestant Episcopal*—Woman's Auxiliary to the Presiding Bishop and Council,
 Protestant Episcopal Church.....
 - 18 *Reformed*—Women's Board of Domestic Missions, Reformed Church in America.....
 - 19 Woman's Missionary Society of the General Synod of the Reformed Church in the U. S.
 - 20 *United Brethren*—The Women's Missionary Association of the United Brethren in
 Christ
-

	Year Ending	Women's Missionary Societies Number	Women's Missionary Societies Membership	Young People's Societies Number	Young People's Societies Membership	Children's Societies Number	Children's Societies Membership	Missionaries Fully Supported by Board	Missionaries Partly Supported by Board	Native Workers
1..	April 30, 1921	3,763	221,445	2,680	34,079	1,127	25,148	316	46	69
2..	Oct. 1, 1921	300	5,000	200	2,000	.....	.....	.....	2	....
3..	*	.....	.....	.....	.....	.....	.....	.....	.....	.....
4..	*	3,374	124,255	876	17,439	1,991	33,039	.....	.....	.....
5..	May 31, 1921	730	22,373	1,324	42,657	494	12,797	5	18	....
6..	Oct. 1, 1921	447	14,883	148	5,042	283	8,059	.....	.....	.....
7..	July 1921	.....	.....	.....	.....	.....	.....	.....	.....	.....
8..	*	.....	49,311	.....	.....	.....	.....	.....	.....	.....
9..	*	3,700	.....	.....	.....	.....	.....	.....	.....	.....
10..	*	.....	11,466	176	3,002	421	8,820	.....	.....	.....
11..	July 31, 1921	5,532	277,945	434	64,326	3,322	115,888	550	523	18
12..	Jan. 1921	5,446	145,798	1,630	33,965	4,285	93,736	32	.....	.....
13..	Dec. 1920	1,500	41,924	141	.....	1,000	25,592	250	.....	.....
14..	*	.....	72,300	.....	.....	.....	.....	.....	.....	.....
15..	March 31, 1921	5,482	217,693	5,409	.....	2,640	.....	402	21	61
16..	*	.....	25,242	.....	9,739	.....	11,731	.....	.....	.....
17..	*	4,000	.....	.....	.....	.....	.....	200	.....	.....
18..	*	.....	.....	.....	.....	.....	.....	.....	.....	.....
19..	May 9, 1921	650	21,170	640	24,308	205	5,803	22	.....	.....
20..	April 1, 1921	912	32,788	1,965	76,054	733	24,747	.....	135	.....
	Total....	35,836	1,283,593	15,623	312,611	16,501	365,360	1,777	745	148

	Total Budget	Regular Work	Buildings and Specials	General Evangelism	Educational and Literary	Medical	Homes and Orphanages
1..	483,404	.....	.....	204,531	110,249	.....	.....
2..	12,000	10,000	.....	.....	2,500	.....	.....
3..	†	.....	.....	.....	.....	.....	.....
4..	‡	.....	.....	.....	.....	.....	.....
5..	47,635	36,522	8,867	.....	.....	.....	.....
6..	.....	11,256	.....	.....	289	.....	.....
7..	.....	.....	.....	.....	.....	.....	.....
8..	.....	.....	.....	.....	.....	.....	.....
9..	.....	.....	.....	.....	.....	.....	.....
10..	.....	.....	.....	.....	.....	.....	.....
11..	3,347,996	1,417,996	1,930,000	421,125	115,431	275,115	37,494
12..	241,554	241,554	202,620	.....	78,871	.....	.....
13..	.....	353,630	.....	.....	.....	.....	.....
14..	†	.....	.....	.....	.....	.....	.....
15..	1,111,282	732,198	230,000	.....	.....	.....	.....
16..	.....	.....	.....	.....	.....	.....	.....
17..	†	.....	.....	.....	.....	.....	.....
18..	.....	.....	.....	.....	.....	.....	.....
19..	86,765	15,038	29,140	1,684	10,007	.....	489
20..	.....	80,000	30,000	.....	2,000	.....	.....
	5,330,636	2,898,194	2,430,627	627,340	319,347	275,115	37,983

† Auxiliary to General Board.

‡ United General and Woman's Board.

	Administration	Information and Promotion	Alaska	Hawaiian Islands	Indians	Migrant Groups	Mormon Areas	Mountaineers	Negro Americans
1..	34,100	35,750	9,500	.....	22,280	.....	.....	.....	64,132
2..	1,000	.....	.....	.....	.....	100	.....	.....	2,500
3..	.....	.....	.....	.....	.....	.....	.....	.....	.....
4..	.....	.....	.....	.....	.....	.....	.....	.....	.....
5..	2,247	.....	.....	.....	.....	.....	.....	.....	.....
6..	.....	.....	.....	.....	.....	100	.....	4,717	.....
7..	.....	.....	.....	.....	150	.....	.....	200	150
8..	.....	.....	.....	.....	.....	.....	.....	.....	.....
9..	.....	.....	.....	.....	.....	.....	.....	.....	.....
10..	.....	.....	.....	.....	.....	.....	.....	.....	.....
11..	89,928	.....	36,895	8,395	29,492	1,000	8,385	87,975	98,698
12..	11,000	.....	.....	.....	.....	.....	.....	35,513	15,125
13..	.....	.....	.....	.....	.....	.....	.....	.....	.....
14..	.....	.....	.....	.....	.....	.....	.....	.....	.....
15..	62,345	48,710	49,468	.....	117,014	7,644	60,368	264,195	.....
16..	.....	.....	.....	.....	.....	.....	.....	.....	.....
17..	.....	.....	.....	.....	.....	.....	.....	.....	.....
18..	.....	.....	.....	.....	.....	.....	.....	.....	.....
19..	5,032	.....	.....	.....	2,740	50	.....	.....	959
20..	.....	.....	.....	.....	.....	.....	.....	.....	.....
	205,652	84,460	95,863	8,395	171,676	8,894	68,753	392,600	181,564

	New Americans	Oriental in America	Spanish-Speaking Peoples in the U. S.	Central America	Cuba	Mexico	Porto Rico	Santo Domingo and Haiti
1..	101,405	19,224	.....	13,888	10,380	31,723	14,532	.....
2..	.....	1,300	.....	.....	.....	.....	.....	.....
3..	.....	.....	.....	.....	.....	.....	.....	.....
4..	.....	.....	.....	.....	.....	.....	.....	.....
5..	.....	.....	.....	.....	.....	.....	.....	.....
6..	.....	.....	.....	.....	.....	.....	.....	.....
7..	.....	.....	.....	.....	.....	.....	.....	.....
8..	.....	.....	.....	.....	.....	.....	.....	.....
9..	.....	.....	.....	.....	.....	.....	.....	.....
10..	.....	.....	.....	.....	.....	.....	.....	.....
11..	11,935	24,155	47,458	.....	.....	.....	13,394	2,500
12..	2,100	12,665	28,312	.....	.....	.....	.....	.....
13..	.....	.....	.....	.....	.....	.....	.....	.....
14..	.....	.....	.....	.....	.....	.....	.....	.....
15..	.....	.....	118,203	.....	48,669	.....	47,340	3,750
16..								
17..								
18..								
19..	10	2,694	8,000					
20..								
	115,450	60,038	201,973	13,888	59,049	31,723	75,266	6,250

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